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ARTICLE II.

சிவஞானபோதம்.

SIVA-GNÂNA-PŌTHAM,
INSTRUCTION IN THE KNOWLEDGE OF GOD.

A

METAPHYSICAL AND THEOLOGICAL TREATISE.

TRANSLATED FROM THE TAMIL,

WITH AN INTRODUCTION AND NOTES.

BY

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INTRODUCTION.

MOST of the leading works, in Tamil, on the esoteric doctrines of Hindûism, are prefaced by some logical treatise, or, rather, by a statement of the method of reasoning which the author intends to pursue. These treatises are usually brief, and generally less comprehensive than those distinct works which profess to teach the whole system of *Alavei* (அளவை), or Hindû dialectics. All these works are, however, formed on the same general plan, and go over, more or less completely, the same ground. They embrace the principles of logical and metaphysical reasoning, weaving in many assumed theological and scientific dogmas, yet evincing that the Hindûs have some correct apprehension of the true sources of ideas, and of the way in which the human mind usually reasons, when enlightened.

The ostensible object of *Alavei* is, generally, to teach the methods of ascertaining truth; yet these works are chiefly devoted, as a matter of fact, to the explanation of the terms employed and the methods pursued, by Hindû writers, in establishing and inculcating their peculiar religious doctrines.

A brief analysis of one of these introductory treatises will give, perhaps, a better view of the whole subject than any general description could. I shall, therefore, give in this paper the substance of the *Alavei* which is prefixed to the *Śiva-Gnāna-Pōtham*. The author is regarded, by the Sâivas of Southern India at least, as the highest authority in this department of sacred learning. The productions of this author must have been extant when the older of the mythological works were written, as is manifest from the manner in which the topics of which they treat, are brought in, or are alluded to, in those works. Hence they seem the more worthy of notice, and of preservation, spanning, as they do, the vast periods of Hindû literature, and still remaining the authoritative text-books in the whole Sâiva School, and especially among the philosophers of the South.

The author commences this *Alavei* with the following remark. "In order to understand the three eternal entities, Deity, Soul, Matter, there is required, in addition to Revelation and Tradition, a knowledge of the principles of *Alavei*." *Alavei* is a pure Tamil term, meaning *measure*. It is here used to signify the measure, or rule, of judgment, and is a very appropriate term to express what is included under it.

The author states that some writers hold to six distinct logical principles; others, to ten; and some, that there are even more than ten; but that, in his view, all may be included in three. He then briefly presents the ten principles, as follows.

1. *Kādchi* (காட்சி), or *Kāṇḍal* (காண்டல்), Perception, in a large sense.

2. *Anumānam* (அனுமானம்), or *Karuthal* (கருதல்), Inference.

3. *Urei* (உரை), or *Ākamam* (ஆகமம்), Revelation, including different classes of professedly divine books.

4. *Apāvam* (அபாவம்), Negation, the denial of a thing, based on the known absence of some quality, or on the non-existence of some other thing; e. g. "when it is asserted, that *asittu* (அசித்து), matter, cannot proceed from *sittu* (சித்து), spirit, it is at once admitted."

5. *Poruḷ* (பொருள்), Implication; e. g. "when it is said, that there is a village of cow-herds on the Ganges, it is readily understood, that the village is on the bank of the Ganges; again, when the body is spoken of as feeling or perceiving, as the body is mere matter, it is understood, that it is the soul, in the body, which feels and perceives."

6. *Oppu* (ஒப்பு), Similitude; e. g. "when one, who has been told that the wild cow [bos gavæus] resembles the domestic cow, sees a wild cow in the jungle, he at once recognizes it from its resemblance to the domestic cow. Again, the same principle appears in simple comparison; thus, *Māyei* [original Elemental Matter] is to the five gross Elements, what clay is to the potter's vessel; *malam* [the obscuring principle which eternally adheres to the soul's material envelope] is to the soul, as the oxidated surface of a mass of copper is to the pure copper within; and the operations of God are to the developed world; as the sun's influences are to plants."

7. *Olivei* (ஒழிவு), Exception; e. g. "in case of a theft committed where there were but three persons present, if two of them prove that they were not guilty, then, by the rule of Exception, it is proved that the other person is the thief."

8. *Urñmei* (உண்மை), Truth, or Essential Property; e. g. "when it is stated, that a certain stone attracts iron, it is at once known to be a magnet; when it is asserted, that the world was produced, is preserved, and will be destroyed, by some being, it is readily understood that that being is God."

9. *Eñthikam* (ஐதீகம்), Tradition; e. g. "when one hears it generally asserted, as what has been handed down from ancient times, that a devil resides in a certain tree, he admits it."

10. *Iyalpu* (இயல்பு), Naturalness; e. g. "when a word has several meanings, the one is to be taken which most naturally agrees with the subject; thus, if a man on an elephant asks for a *totti* (தொட்டி) [which means *elephant-hook, door, town, sea-shore*, etc.], you should of course give him the hook."

Our author, having thus stated these ten principles, which he considers as embracing all that are more commonly held, proceeds immediately to present his own views of the subject. He does not stop to tell us how he supposes that these ten are all included in the first three; but he simply declares this as his opinion, and proceeds at once to the elucidation of the three. He makes many subdivisions, and presents the whole much in accordance with the custom of Hindû writers, in a very disjointed order. I shall bring the related parts together, and endeavor to give, in all other respects, a truthful presentation of the subject.

I. *Kâdchi*, Perception. This is four-fold: *intiriya-kâdchi* (இந்திரியக்காட்சி), perception by the organs of sense, that is, sensation; *mânatha-kâdchi* (மானதக்காட்சி), perception by the mind, or simple perception; *vêthanei-kâdchi* (வேதனைக்காட்சி), experimental perception, what one learns from experience; *yôka-kâdchi* (யோகக்காட்சி), transcendental perception, or vision had by religious meditation.

1. *Sensation*. This is explained to be a bare impression made upon the soul by some external object, through the medium of one of the five Elements, and by the agency of one of the five Perceptive Organs, or senses, and of *pirânavâyû*, one of the Ten Vital Airs.

The elementary medium employed in hearing, is ether; that of touch, is air; that of sight, fire, which always includes light; that of taste, water; and that of smell, earth.

For a full explanation of these organs of the human system, and of others referred to in this paper, see the preceding article in this Journal.

2. *Simple Perception*. This is a clear apprehension of an object of sense which is presented in a sensation. For this the agency of the Intellectual Organic Faculties, as *manam*, etc. is necessary.

There are three kinds of simple perception specified, viz:

(1.) *Eiya-kâdchi* (ஐயக்காட்சி), doubtful perception; e. g. "when one sees a thing, but cannot tell whether it be a stump, a man, a cow, or an elk, this is a case of *eiya-kâdchi*."

(2.) *Tirivu-kâdchi* (திரிவுக்காட்சி), mistaken perception; e. g. "to mistake a rope for a snake, or the mother-of-pearl for silver, would be an example of *tirivu-kâdchi*."

(3.) *Saruvikatpa-kâdchi* (சுருவிகத்பக்காட்சி), analytical perception. This consists of such an apprehension of an object as embraces its name, class, qualities, action or functions, and substance. These are the five categories of the Southern Hindû philosophers. Every thing is supposed to be generically embraced in these five.

The *Niyâya-Sâstiri*, or doctors of the *Niyâya* School of philosophy, hold to seven categories, viz: substance; quality; action or functions; community of properties, or that which is common; difference or distinction; relation; and non-existence. Others, again, have adopted still different categories. The class of five seems as philosophical, and comprehensive, as any other. Substance, the last of the five, is considered as common to the other four.

3. *Experimental Perception*. Respecting this our author remarks: "*Râkam* and the other *Vittiyâ-Tattuvam* secure to the soul whatever pleasure or pain is experienced from objects presented to the soul by means of the Perceptive Organs and the Intellectual Organic Faculties. This perception, by experience, of the qualities of pleasure and pain, is also called *svêthand-pirattiyadcham* (சுவேதனாபிரத்தியட்சம்)."

It is manifest, that this is considered as something in advance of simple perception. It is had by means of a different and higher class of organic agents. This is laid down

as a logical principle, for the purpose of facilitating the discussion and establishment of the mystic doctrines of the Hindûs respecting the soul's entanglement in its organism, and the mode of its deliverance. This, as well as the next particular mentioned, seems to indicate the real object of these logical treatises, which is to help to establish the previously assumed dogmas of Hindû religious philosophy.

4. *Transcendental Perception*. This is described by our author as "that clear and distinct understanding which is free from doubt and mistake, and which does not depend upon [or has no regard to] the five categories. . . . This perfect apprehension of an object at once, without distinguishing any of its properties, is obtained by divine illumination." . . . He who possesses this high power of perception "has subdued the influence of his senses [so that they can no longer affect his mind] by means of the eight *sitti** (சித்தி), ascetic observances, and has learned the proper form [or nature] of the Male and Female Energies of the Deity." Such an one understands "intuitively and simultaneously all the circumstances of the time and place in which he lives, and all the things of this wide world." It is the indwelling God, in intimate union with the soul, who effects this perception—a power which entirely transcends the human understanding. Yet this is a power which every

* These eight *sitti*, or miraculous gifts, which are obtained by several ascetic observances, are as follows.

1. *Animâ* (அணிமா), the power of reducing one's bulk to the size of an atom.
2. *Makimâ* (மகிமா), the power to increase one's bulk illimitably.
3. *Lakumâ* (இலகுமா), the power to make oneself so light as not to feel the influence of gravity.
4. *Karimâ* (கரிமா), the power to make oneself so heavy as not to be affected by any attracting force.
5. *Pirâtti* (பிராத்தி), the power to obtain whatever one desires.
6. *Pirâkâmiyam* (பிராகாமியம்), the power of penetrating everywhere, without regard to natural obstacles.
7. *Îsattuvam* (ஈசத்துவம்), the power to act as God, or to constrain every thing in obedience to one's will.
8. *Vasittuvam* (வசித்துவம்), the power to assume any form, and the proper functions of that form.

Such are the fancied powers of the mature *Yōki*. They result from a union of soul with God, such a union that they cease to be two, while yet the individuality of the soul is not destroyed.

human soul will ultimately attain, and which it will ever afterwards possess.

II. *Anumānam*, Inference. This is the principle or rule “by which some truth or fact is inferred from a given premise, or from some manifest or admitted reason which has an inseparable connection with it.”

Our author, at the outset, makes a two-fold distinction of Inference: 1. *tan-porutt'-anumānam* (தன்பொருட்டனுமானம்), inference for one's self, or inductive inference; 2. *pirar-porutt'-anumānam* (பிறன்பொருட்டனுமானம்), inference for the sake of others, or declarative inference.

1. The first process consists in determining something from given premises. In these premises are contained six particulars, which must here be explained. They are three varieties of *paksham* (பக்சம்), and three varieties of *ēthu* (ஏது).

The *paksham* are these:

(1.) *Paksham*, defined as the simple statement of a fact or truth. It is a proposition, more or less complex; e. g. “there is fire on the mountain, because smoke is seen there.” The term is sometimes used for a simple proposition; thus, “there is fire on the mountain; the world is a lie [i. e. delusive, transitory].” In this case, a *paksham* is equivalent to the conclusion in a syllogism. The same term is also used to signify the place of the fact in question; as, in the example, “the mountain” would be the *paksham*.

(2.) *Sa-paksham* (சபக்சம்). This is a specific statement of a known fact or truth—an illustrative example, which involves the reason, or principle, on which the simple *paksham* is based; e. g. “there is always fire in the kitchen, when there is smoke; again, whatever is made is false, or transitory [and hence, the world is called a lie], like an earthen vessel made by the potter.” It is, essentially, one of the premises in a syllogism. The place of the fact given as an example is also called *sa-paksham*. Hence, in this example, “the kitchen” is the *sa-paksham*.

(3.) *Vi-paksham* (விபக்சம்). This is a negative proposition, the reverse of *sa-paksham*; e. g. “that which is not made is truth [i. e. permanent, eternal], as, the three eternal entities, Deity, Soul, Matter; again, where there is no water there can be no lotus-flower.” Here, also, the term *vi-paksham* is limited to the locality: “where there is no water.”

The three *ēthu*, or reasons, are these :

(1.) *Iyalp'ēthu* (இயல்பேது), a natural reason. Here the nature of the case is considered as the determinative reason; e. g. "in the term *mā*, mango, are involved both the existence and the specification of a particular tree; so, also, the terms *Pathi*, *Pasu*, *Pāsam*, Deity, Soul, Matter, at once show the reality of such existences."

A different author states the former example thus: "when we say *mā* [which means *mango-tree*, *horse*, *beetle*, etc.], it is naturally understood, from the connection in which the word is used, that it means *mango-tree*, and not *horse*, etc."

(2.) *Kāriya-ēthu* (காரியேது), an effect showing a cause; e. g. "smoke shows the presence of fire; again, since there can be no effect without a cause, the existence of the world proves the existence of a cause [God]."

(3.) *Anupalatti-ēthu* (அநுபலத்திேது), arguing from the want of any cause, to the non-existence of any effect; e. g. "the absence of cold proves that there will be no dew."

Our author remarks that "this principle is based on the fact that there can be no effect where there is no cause. Hence it follows, that, were there no God, there could be no world; if there were no soul, there could be no body; if there were no *māyei*, there could be no material visible existences; if there were no clay, there could be no earthen vessel."

2. The second kind of Inference, *pirar-porutt'-anumānam*, which I have denominated declarative inference, is for the instruction of others; or, in the language of the author, "it presents the subject, by means of *paksham* and *ēthu*, so that others may understand it."

Here we have a further two-fold distinction of declarative inference :

(1.) *Annuvayam* (அன்னுவயம்), a direct, or positive statement of the argument, with the conclusion. This is exemplified thus: "there is fire on the mountain, because there is smoke there; for we always find fire in the kitchen when there is smoke."

This statement is considered, by some authors, as embracing the following five particulars.

a. "*Paksham*, the simple proposition: there is fire on the mountain.

b. "*ēthu*, the reason, presenting the natural connection of things on which the *paksham* is based; e. g. when it is

asked: how is it known, that there is fire on the mountain, it not having been seen? the answer is: smoke is seen there, the natural effect of fire. This is *kāriya-ēthu*.

c. "*Tittāntam* (திட்டாந்தம்), proof by example [the same as *sa-paksham* mentioned above]; e. g. where there is smoke is fire, as is always the case in the kitchen.

"*Upanayam* (உபநயம்), application of the *ēthu*, reason, e simple proposition; e. g. there is smoke seen on the mountain.

e. "*Nikamanam* (நிகமனம்), the conclusion [or proposition proved]; e. g. there is fire on the mountain, because there is smoke there.

(2.) The second division of declarative inference, is called *vethirēkam* (வெதிரேகம்), an indirect, or negative statement of the argument, the reverse of *annuvayam*; e. g. "there is no smoke where there is no fire; there can be no blown or unblown lotus-flower where there is no water."

The author next proceeds to state another, a four-fold, division of Inference, as follows.

(1.) *Ēthu-anumānam* (ஏது அனுமானம்), reasoning from a natural cause. "This," he says, "is the inferring of a truth from some reason [or cause, *ēthu*], which is naturally connected with it; e. g. from smoke seen, the existence of fire is inferred."

(2.) *Pothu-anumānam* (பொது அனுமானம்), reasoning from a common or customary connection of things; e. g. "when one hears the sound of a horn, he may conclude that an elephant is approaching; because it is customary for a man on an elephant to blow a horn as he approaches a town."

The sound of the horn is called *sāthanam* (சாதனம்), logical premise; and the approach of the elephant is the *sāthiyam* (சாத்தியம்), logical conclusion. We have here a recognition of the essential parts of a syllogism.

With regard to the term *pothu*, common, as used in this connection, the author remarks: "It is the same as *sāmānyam* (சாமானியம்), that which is common to several classes, or to all the individuals in one class. Thus, a horn may be blown for other reasons than the approach of an elephant; and hence, the inference may not in all cases be correct."

(3.) *Echcha-anumānam* (ஏச்சு அனுமானம்), reasoning from any phenomenon to its natural antecedent, or cause; e. g.

“from a flood in the river, it may be inferred that there has been rain in the mountains.”

Respecting *echcha*, the adjective form of *echcham* (எச்சம்), lit. defect, remainder, the author says: “It is the same as *kāriyam* (காரியம்), the common logical term for effect [or result]. The flood in the river may have been the result of the breaking away of a dam, or of the embankment of a tank. Hence, the inference may not always be correct.”

(4.) *Muthal-anumānam* (முதல் அனுமானம்), reasoning from a cause to its common effect, or from an antecedent to its usual consequent; e. g. “on seeing the pregnant cloud, it may be inferred that it will rain.”

“But,” says the author, “*muthal* [lit. the first], like *kāraṇam* (காரணம்), cause, denotes a usual cause or antecedent, and not what is universally and absolutely such. Therefore, the cloud may pass away without rain.”

Our author closes the section on Inference, by presenting the three following varieties.

1. *Pūrva-kāḍchi-anumānam* (பூர்வகாட்சி அனுமானம்), inference from some previous sensation or perception; e. g. “one may, without seeing the flower, determine what it is by its smell.” This involves previous knowledge obtained by perception, and, also, a present perception by the sense of smell. The inference is based on both, according to the view of the author.

2. *Karuthal-anumānam* (கருதல் அனுமானம்), inference involving reflection; e. g. “one may form an opinion of what a man knows, from the words he uses.”

In Hindū learning, much depends on a proper understanding of technical terms; which terms cannot be fully understood without some knowledge of the system to which they apply. Hence, when a man uses certain terms freely, the Hindū infers that he must understand something of his mystic system.

3. *Ureiyāl- or Ākama-anumānam* (உரையால், or ஆகம அனுமானம்), inference from revealed doctrines; e. g. “the *Sāstiram* (சாஸ்திரம்) teach us what are the just results of *kanmam* in this world. Hence, from one’s experience, and from these teachings of Revelation, he may infer what his previous *kanmam* was [or what was his merit or demerit in a former birth]. And so, also, from his present conscious-

ness of his merit and demerit, or his now accumulating *kanmam*, he may infer what he is to expect in a future birth."

III. *Âkama-piramāṇam* (ஆகமப்பிரமாணம்), Revelation, a source of knowledge, considered as a logical principle. "This," says our author, "applies to all subjects which lie beyond the reach of Perception and Inference; e. g. the existence of heaven and hell is proved by Revelation, because it cannot be proved by Inference."

The author makes a three-fold division of *Âkama-piramāṇam*, having reference to three classes of sacred books, or *Sâstiram*, and to the prescribed courses of instruction in the same by a regular Guru. This would be a correct principle of reasoning, or a true source of knowledge, provided the divine authority of these books were first established. But this is never done, nor attempted. I have never met with an argument, in any Hindû writings, to prove the authenticity, or divine authority, of any book. There is an abundance of polemical works, in which different Schools contend earnestly for their respective dogmas. In most cases, however, they all refer to the same ancient works, assuming their divine authority.

The three divisions of Revelation are as follows.

1. *Tantira-kalei* (தந்திரகலை). "This," says our author, "is the course of instruction embraced in the *Tantiram* (தந்திரம்), which is to be pursued with desire. By it, one is enabled to reconcile one part with another, and each with the whole, of a *Sâstiram*, and all the various *Sâstiram* together, which the pure and omniscient God has graciously given."

The *Tantiram* are a portion of the *Âkamam*. They treat of the mystic philosophy of the divine operations, especially as conducted, as they always are, through the agency of *Satti*, the Female Energy of Deity. The *Tantiram* are the appropriate books of the first two of the four stages of religious life, called *sarithei*, history; and *kirikei*, work, operation.

2. *Mantira-kalei* (மந்திரகலை). "This," says the author, "is a source of knowledge obtained by means of *Mantira-sâstiram*, works on the *mantiram*, mystic formulas. By the proper utterance of the *mantiram*, *manam* and the rest of the Intellectual Organic Faculties are subdued [or cease to affect the understanding of the soul], even while one continues the worship of the common god [or idol] which he has been accustomed to worship."

The *mantiram* are a sort of organized divinities, or divine emanations, which are capable of communicating the highest knowledge and power to those who have attained to a correct understanding and proper use of them. Hence, they illuminate the soul—give it a sort of transcendental understanding. They, therefore, become an important means of establishing the assumed doctrines.

Mantira-kalei is confined chiefly to the third stage in the divine life of men, called *yōkam*, meditation.

3. *Upathēsa-kalei* (உபதேசகலை). “This is a course of sacred learning which reveals the true nature of the eternal God.”

Upathēsa-kalei, or divine instruction, belongs exclusively to *gnānam*, the last and highest stage in human progress. This course of instruction includes all those works which treat of *gnānam*, or divine wisdom, such as the *Siva-Gnāna-Pōtham*, and others on the *Ākamam*-doctrines. None but the highest Gurus can teach in this department.

Hence, those who have attained to this stage, may be considered as inspired; and, of course, as having reached the highest source of knowledge. This explains the ground on which purely argumentative works, such as the *Siva-Gnāna-Pōtham*, and the *Siva-Pirakāsam*, are claimed to be divine. It is the divine mind, dwelling in man, that has reasoned them out.

In reference to reasoning in general, our author presents three particulars which are involved in every process of thought.

1. *Piramāthā* (பிரமாதா), the one who understands or thinks, the agent in reasoning. This is the soul, less or more enlightened, according to its progress in divine knowledge.

2. *Piramāṇam* (பிரமாணம்), lit. law, rule, the principle, or method, by which the soul reasons.

3. *Piramēyam* (பிரமேயம்), the object sought, or that which is known by a course of reasoning, that which is contained in any logical conclusion.

Two varieties of *piramēyam* are named, and illustrated.

(1.) *Tan-iyalpu-piramēyam* (தனியல்புபிரமேயம்). “This,” says the author, “is the distinguishing of the thing contemplated, so as to mark its class, and its individual character

in the class. We have an example of this in the case where God, dwelling in man, is distinguished from the soul, and is represented as not possessing His *gnāna-rūpam*, form of wisdom, and as performing His five divine works by the coöperation of His Satti."

"Again, when the term *puḷi-mā* (புளிமா), sour mango, is used, the tree is at once distinguished from all other trees, as the olive, the margosa, etc., and, also, from other varieties of the mango, such as the *tē-mā* (தேமா), etc."

"Again, when *sīva-muttan* (சீவமுத்தன்), a soul still in the body, and yet prepared for final emancipation, at death, is attributed to any one, the term at once distinguishes that soul as freed from the influence of *malam*, and as distinct from all other souls."

The term *tan-iyalpu*, lit. its own nature, seems, as used above, to refer to some specific or particular natural distinction.

(2.) *Poth'-iyalpu-piramēyam* (பொதியல்புபிரமேயம்). "This refers," says the author, "to the case where the class [or genus merely] is designated, without any indication as to the particular variety in the class, or as to any specific individual; as, when Sivan is merely distinguished from the soul, without any reference to his *gnāna-rūpam*, or to his modes of operation.

"Another example is furnished by the term *mā*, mango, which marks merely the class.

"Again, when the soul is designated as *sīvan* (சீவன்), the living one, it is merely distinguished from its *malam*, material habiliments, by which it is bound, as a living being, a soul, without any reference to other souls."

The author closes his treatise by a bare enumeration of the four general classes of Fallacies, which he designates by the term *Poli* (பொலி), lit. counterfeit, irregularity. He considers them all fallacies in *Anumānam*, or Inference. Hence his general designation is *Anumāna-poli*,

1. *Paksha-poli* (பக்ஷப்பொலி), fallacies arising from the *paksham*. There are four varieties of *paksha-poli*.

2. "*Ēthu-poli* (ஏதுப்பொலி), fallacies arising from the *ēthu*, reason, which supports the *paksham*. Here is a three-fold distinction, including twenty-one varieties.

3. “*Uvamei-poli* (உவமைப்பொலி), fallacies in analogy [or comparison]. This is otherwise denominated *tittânta-poli*, and *sa-paksha-poli*. There are eighteen varieties of this.

4. “*Tōlvittānam* (தோல்வித்தானம்), the same as *vi-paksha-tānam* (விபக்ஷத்தானம்), fallacious *vi-paksham*. There are two sub-divisions, called *vi-paksha-poli*, and *vethirēka-poli*, fallacy in declarative inference, including twenty-two varieties.

“These sixty-five varieties of fallacy may be found in different works, under *Paksham*, *Ēthu*, *Tittāntam*, and *Vethirēkam*.”

This is all that is said by the author respecting these fallacies. Such as he considered to be of any practical importance, have been noticed above.

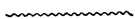
It is manifest, from the method of reasoning here presented, that the Hindûs deny that the soul has the power of originating any ideas independent of its organism. This, so far as I have learned, is true of all their several Schools of philosophy. They make the soul more dependent on its organism than any of our modern philosophers. The soul, according to the assertion of the Hindûs, not only needs the senses to introduce it to the external world, and to other minds, and thus to open the first avenue of thought; but it must have its *Antakaranam*, its intellectual organs, and other *Tattuvam*, to connect it effectually with the senses, and to enable it to appropriate, as its own, what is introduced by the senses. When the soul has been carried forward into its finer organism—its “spiritual body,” and has become associated with the indwelling God, it then has, indeed, a power of apprehension far transcending that of the senses. But this attainment is the result of its organic connections; and hence this superior power of apprehension cannot be said to be independent of its organism.

The method of reasoning contemplated by our author, and by the Hindû dialecticians generally, is fully illustrated in the following treatise, and in one still longer, the *Siva-Pirakāsam*, which, it is expected, will appear in this Journal.

In these treatises we have presented to us, by Hindûs, their own application of their principles of reasoning, and, also, their own system of doctrines drawn out in form. Taken in connection, these treatises cover nearly the whole field

of Hindû philosophy. In their polemical bearings, they give the views of the principal Schools which divide the two great classes of Hindûs, the Sâivas and the Vâishnavas. Thus they present to us distinctly the various phases of Hindû speculative doctrine, which are important to be known, but which oriental scholars have not yet been able fully to develop from the more brief, or fragmentary, treatises in the Sanskrit, hitherto brought to light.

SIVA-GNÂNA-PÔTHAM.



Questions supposed to arise in the Mind of the Disciple.

Is the world eternal, or had it a beginning? Is it self-existent, uncreated, or was it produced [or caused]? If caused, was the cause merely such as *kâlam*, or *kanmam*, or was it an intelligent cause? If so, was that intelligent cause *samuscâri* (சமுச்சாரி), a primogenitor, or was it a being who was liberated from *kanmam*, at the end of the several *kat-pam*? Or was it one who is eternally free from *kanmam*? If so, what is his nature? Are there logical rules to prove the existence of that God? If so, what is the principal rule, Perception, Inference, or Analogy? Or is Revelation the principal rule?

When one has satisfied himself as to the efficient cause of the world [he inquires respecting its material cause]:

Is the world from nothing, or is it a development from *upâthânam* (உபாதானம்), a material cause? If so, was that material cause from nothing, or was it an existence proceeding from primordial atoms? Was *Piramam* (பிரமம்) [Brahm] the sole cause? Or was *Mâyêi* the only cause? Or was *Mâyêi*, acted upon by the divine *Satti*, that material cause?

NOTE.—This last question involves the author's opinion on the subject.

Was the world formed of the materials of a previous world? Was it formed from original materials ["as cloth from yarn"]? Is it a mere illusion ["as a rope mistaken for a snake"]? Is it a form resulting from a combination of causes? Is it a transformation of Deity ["as curd from milk"]? Or is it a simple expansion of Deity ["as the tent of cloth"]?

When God formed the world, was the instrumental cause devoid of desire [or sexual passion], or was it with desire? Did that instrumental cause operate as a body, or as the

Intiriyam, Perceptive Organs, etc.? Or was it as the *Antakaraṇam*, the Intellectual Organic Faculties? Was it by the agency of *Vintu* [the abstract Female Energy of Deity], or was it by that of *Satti* [the organized Energy]? If it was by *Satti*, was she the consort of *Īsuran*, or did she coëxist with him as an attribute [his essential power of production]? Had she a material form, or was she purely spiritual?

Is the *śivan* (சீவன்), soul [lit. life], which is the subject of attributes different from those of *Īsuran*, an imaginary thing? Is it an embodied being? Is it the combination of the *Intiriyam*? Is it formed of the *Antakaraṇam*? Is it the seat of understanding [or wisdom]? Or is it something different from all these? If it is thus different [which is the author's idea], is it matter, or spirit? Is it Deity, or not Deity? Is it an atom, or is it of medium size? Is it confined to one body, or is it migratory? Is the soul one, or is it manifold? Is the soul of limited knowledge, or is it omniscient? Is the soul's enemy [that which compels it to suffer] merely the evil influence of the five *Avattei* [the organism which is essential to a conscious and intelligent existence]? Is it the want, or ignorance, of *gnānam*, true wisdom, or is it some indefinable ignorance? Is it *ānava-malam*? [This last implied idea is that of the author.] If so, is this *ānava-malam* something different from the soul? Is it common to all souls? Is it [or does it operate] without a *satti*? Or does it possess a beautiful *satti*? Will the soul always be subject to the influence of *malam*, or will it attain to the region of liberation from *malam*?

To the student or disciple who thus inquires, the divine priest or teacher begins to show grace [or gradually to give instruction]; and he here gives the *Siva-Gnāna-Pōtham*, which contains a Tamil translation of the twelve [doctrinal] *sūttiram* (சூத்திரம்) of the *Pāsa-Vimōsanam* (பாசவிமோசனம்), a section of the *Ravurava-Ākamam* (இரவரவஆகமம்), which is one of the twenty-eight *Ākamam*; accompanying this translation with a commentary, which presents the results of the author's examination of the *Tiripathārttam* (திரிபதார்த்தம்), the three eternal entities [viz: *Pathi*, *Pasu*, *Pāsam* (பதி, பசு, பாசம்), Deity, Soul, Matter; which three constitute the subject of this treatise].

Invocation of Pilliyâr.

The good will crown their heads with the two feet of the mischievous *Pilliyâr* (பிள்ளையார்), who was graciously produced by Sivan who sits in the shade of the mountain, [*Makâ-Mêru*] and bends the mountain as his bow. Accordingly, I invoke the god who is free from passion and the influence of the *kuṇam*; who is unchangeable; who, in union with his *Gnâna-Satti*, produces his two offspring, *ichchei*, desire, and *kirikei*, action; and who stands, variously, in the forms of *ichchei*, *gnânam*, and *kirikei*.

NOTE.—*Pilliyâr* is otherwise called Gaṇēsa, or *Kaṇēsan* (கணேசன்), and Gaṇpati, or *Kaṇapathi* (கணபதி). He is the elder son of Sivan, and is distinguished by his elephant-head, which is symbolical of his character and office. The proboscis, coiled at the extremity, combines, like the *lingam*, the two divine Energies. Hence his character as the god of action, and the propriety of invoking his assistance in any undertaking.

Pilliyâr is here called mischievous, because, by the power of *Kiriyâ-Satti*, he removes the entanglements of *pâsam*, and is thus evil-minded towards *pâsam*.

Sivan's sitting in the shade of the mountain, is interpreted to mean that he is ready to bestow favors on those who worship him.

NOTE.—It was in this position that Sivan blessed, or instructed, the four Rishis: *Sanakar*, *Sanantarar*, *Sanâtharar*, and *Sanatku-mârar*, sons of Brahmâ. He first rehearsed to them the doctrines of *yôkam*; but, as they could not understand his words, he took the form and position of a *Yôki*, and thus taught them by example under a banyan tree, on the sacred mountain.

The bending of the mountain as his bow, means that he will not bless [or rather will punish] those who do not worship him.

Special Preface.

As the glorious sun removes the great darkness from the expanded world, without which the eye could not see, so does the everywhere celebrated God operate. By His aid, the author, having seen God, and been delivered from the darkness of the eye [the soul], and having examined the soul in its cage [the body], sprung from *kanmam*, which subjects the soul to severe sufferings, has produced, without

any defect, this celebrated *Siva-Gnāna-Pōtham*, which *Nanti* (நந்தி) first taught to the company of Rishis. The name of the author is *Suvēthavanan* (சுவேதவனன்), of *Tiruveṇṇai-Nallūr* (திருவெண்ணைநல்லூர்), which is surrounded by the river *Pennei* (பென்னை). He, because he has perceived and forsaken impurity, and embraced the truth, is called *Meykaṇḍa-dēvan* (மெய்கண்டதேவன்), the Divine Seer of the Truth. He is distinguished for having crowned his head with the feet of those Rishis who have passed the powerful enemy, birth.

This treatise was first taught by Sivan to *Nanti* [his chief attendant]. Then *Nanti* taught it to *Sanatkumāran* (சனத்-குமாரன்) in a company of Rishis.

The expression: the author, having seen God [i. e. having come to understand the nature and ways of God], is interpreted to mean: having come to understand the way in which souls are affected by the five divine operations, which are through the agency of the several *Satti* of the five operative gods.

His being delivered from the darkness of the soul, means his being freed from the influence of his three *malam*, *āṇavam*, *māyei* and *kuṇmam*.

His having examined the soul in its cage, means his understanding the nature and relations of the *Tiripathārttam*.

The expression: without any defect, refers to the three faults to which authors are liable, and which are specified by the authorities, viz: redundancy, deficiency, incongruity.

NOTE.—*Meykaṇḍa-dēvan*, or *Meykaṇḍān*, the author of this treatise, is represented to have lived in the third generation from *Sanatkumārar*, who was the original author of the *Ākamam* here translated, and the immediate disciple of *Nanti*, or, as he is sometimes styled, *Nantikēsuran* (நந்திகேசுரன்), the god *Nanti*. Who this *Nanti* was, if a real person, and the precise time in which he lived, it is difficult, if not impossible, to determine. Nor can we determine the exact period between his epoch and that of *Meykaṇḍān*. But the *Ākamam* which contains the doctrinal treatise given in this work, may safely be ascribed to what I would term the Philosophical Period of Hindtism, the period between the Vedic and Purānic eras. These doctrines may be traced in the earlier works of the Purānic period, in the *Rāmāyanam*, the *Bhāgavad-Gītā*, and the *Mānava-Dharma-Sāstra*. They are so alluded to, and involved, in those works, as to evince that they were already systematized and established.

We have the evidence of some Tamil works, that the *Ākamam*-doctrines were received in the South of India before Brāhmanism, by which I mean mythological Hindūism, obtained any prominent place there. From some statements in the *Rāmāyaṇam*, it would appear that they were adopted in the South before *Rāma's* time. This would fix their date at more than a thousand years before the Christian era, certainly as early as that of the *Rāmāyaṇam*.

The Author's Apology.

They who know themselves, and God whose servants they are, will not despise me, their servant. But those who know not themselves, are ignorant [of this high subject]. And as my reasoning does not accord with their mode of thinking, it is not understood by them. Therefore, I will not hear [regard] their strictures.

To know one's self, is to understand that one is different from, or other than, his body. This is *Āttuma-Terisanam*, the Vision of the Soul. But when one attains to *Āttuma-Terisanam*, he will understand *pāsam*, and be freed from its influence. Therefore, this implies *pāsa-terisanam*, vision of *pāsam*.

To know him [Sivan] who has possession of man as his servant, is *Siva-Terisanam*, the Vision of Sivan. Therefore, the two attainments [*Āttuma-Terisanam* and *Siva-Terisanam*, as predicated of the *Gnāni*] imply that the *Gnāni*, Wise Man, understands *Pathi*, *Pasu* and *Pāsam*.

Since they [the wise] receive me as their servant, they will find no fault with this my work. They who understand the Vedas [or *Vētham* (வேதம்)], and the *Ākamam*, will correct the faults, if there be any, and receive the work.

But those who know not themselves, know not how they are entangled in *pāsam*, nor how they are to come to a knowledge of Sivan, in order to their deliverance therefrom.

Because this subject is not understood by those who are conversant only with worldly sciences, it will not accord with their views of things, or with their modes of thought. Therefore, the faults which they may charge upon my work, are no faults. I will not hear their complaints.

NOTE.—We now come to the *Sūttiram*, translated from the *Ra-vurava-Ākamam*, which are explained, in their order, by the author's commentary annexed to the several *Sūttiram*. The author employs

two kinds of poetry. The *Sūttiram* are given in one called *āsi-riya-pā* (ஆசிரியப்பா), and the commentary, in another called *ven-pā* (வேண்பா). The first kind may have two or more lines in a stanza, and has always four feet in a line. The *ven-pā* has always four lines in the stanza. The first three lines have each four feet, and the fourth has three feet. There are thirty kinds of feet employed in Tamil poetry, arranged in four classes.

I.

FIRST SŪTTIRAM.

On the Existence of Deity.

SŪTTIRAM.—The world, which consists of three classes of beings; designated by *he*, *she*, *it*, and which is subject to the three operations [viz: creation, preservation, destruction], will be dissolved in the same way in which it is developed and preserved, and will be re-developed from *malam*. The wise declare that Deity exists at the end of all things [i. e. is the unchangeable efficient cause of the world].

UREI.*—The *malam* here mentioned is *Māyei*.

The wise are those who understand the *Vētham* and the *Ākamam*.

The world does not come into existence, continue, and end, of itself.

It is here asserted, that Sivan, who is subject to no change, and who is free from *malam*, produces all things. The proofs of this are the following.

1. Because the world exists in the three modes designated by *he*, *she*, *it*, and is subject to the three operations.

2. Because it is reproduced from *malam*, in the same way in which it was resolved into *malam*.

3. Because souls, in the same way that a worm becomes a wasp, and the caterpillar a beetle, appear in bodies which are ever changing by birth and death, in subjection to their *kanmā-malam*.

4. Because inert *Māyei* is mere matter, and cannot assume form spontaneously.

* This term *urei* (உரை) signifies *meaning*, and is used to indicate certain brief explanations given of a leading stanza which precedes in each case where it occurs. These brief explanations following each *Sūttiram*, are supposed to be, like the *Sūttiram*, translations from the Sanskrit.

5. Because souls, on account of their being associated with *malam*, have not wisdom to take each its own body.

6. Because these souls exist, each in its own body, and act in accordance with their own *kanmam*.

COMMENTARY.

1. It is objected, that the world is eternal, and that the appearance and disappearance of things are natural phenomena, arising simply as antecedents and consequents [or from the natural relations of things].

Will not the wise say, O fool, that the world undergoes real destruction and reproduction, since it is carried forward in its course by the processes of resolution and development? And will they not say, after examination, and perceiving, as they do, by their senses, the production of one thing from another, its preservation for a season, and its decay, that your doctrine is not true, but that there must be a *Kattā* (கத்தா), divine Producer, for the world?

The term *pūthāthi*, the elements etc., here rendered *world*, includes all the developments from the five Elements up to *Nātham* [the first of the *Siva-Tattuvam*], and includes men, beasts, birds, worms, insects, etc., and the vegetable and mineral kingdoms. From the way in which the world is preserved, it appears that it could not eternally [of itself] have effected the operations of development, preservation and resolution.

The world is preserved by the successive and continued resolution and development of things. In this world, which is a real effect [of a cause], the resolution is first in order, the development follows, and the preservation is the intermediate stage.

The argument is analogical: as it may be perceived by the senses, that one thing, or being, is produced from another, is preserved for a season, and is then destroyed, it is hence inferred, that the doctrine involved in the objection, cannot be true, but that there must be a God for this world, as all the wise will say.

The following stanza goes to show that what does not exist [eternally], has no development, etc.; and that that which does exist [eternally], has no development, etc., without an actor. There is no production [or development] except from [or consequent upon] destruction by resolution.

2. That which is destroyed [the world], will be reproduced by him who destroyed it, just as the words and ideas which one has acquired, having been resolved in the mind, will be developed [or brought forth], whenever desired [by the soul].

The world, being resolved into *Māyei*, will, in the same way, be again developed from *Māyei*. Therefore, since the world is not developed from Deity, but from *Māyei*, *Māyei* must be the material cause of the universe.

In reference to the statement, that the processes of gradual destruction and reproduction of things, and the production of some things while others are being destroyed, are processes limited to things in this world, where these changes are witnessed, [it is asserted that] what is not here destroyed, will hereafter be destroyed [i. e. at the time of the Great Deluge].

This existence and development are predicable of all things. Hence, the author takes the position that Deity is the efficient cause, and *Māyei* the material cause, of the universe. The reason and proof of this will be given below.

The next stanza teaches that what is in *Māyei* may be developed. When developed, it will be in subjection to *kanmam*. He who develops will effect the development by the aid of his *Satti*. The soul will not be destroyed and re-developed.

3. In order to the development of a young plant, there must be a seed. If there were no seed, there would be no branches, etc.

Is it asked, what is the vivifying *tārakam* (தாரகம்), nutriment [or principle], for *Māyei*? it is the *Parā-Satti* of God.

What is the mode of one's existence? Each is in subjection to his own proper *kanmam* [or fated rule of action]. If this be not admitted, all is inexplicable.

NOTE.—The meaning is, that souls take bodies, and proceed through their stages of existence, in accordance with the law, or operation, of *kanma-malam*.

The body [in its changes] is like the worm which becomes a wasp. The [parent] wasp does not give to the worm, or caterpillar, life and form; but while the reptile is alive, it transforms its body [into its own likeness]. So, the De-

stroyer furnishes, and unites [with souls], the appropriate bodies.

Deity, standing in union with *Māyei*, as moisture in the plastic clay, operates [gives it its plastic nature, and develops it into form].

Therefore, *Māyei* is the material cause; *Satti* the instrumental cause; and Deity the efficient cause. The following are illustrations of this.

Māyei is the material cause [in nature], just as clay is to the potter's vessel. *Satti* is the instrumental cause, just as the moulding-stick and wheel are to the potter. Deity, like the potter, is the active agent [or efficient cause]. The world [or universe], like the earthen pot, is the effect of these three [combined] causes.

The proposition, that *Māyei* is the material cause [in nature] is proved: (1.) By the argument which evinces the cause from the effect, the world being an effect. (2.) By analogy; as the springing plant proves the preëxistence of the seed. (3.) By negation; as, if there be no seed, there will be no leaves, etc.

It is next declared how Deity made the world; that its operations are gracious; that Deity has not the least profit in these operations; and that it suffers no change in itself.

4. Deity, like time, is not affected by any thing, at any time. As time is really without change [in its nature], except as it stands to observers, in the relations of past, present and future; so Deity stands [or operates], without its own proper nature being lessened [or affected].

Standing in all souls equally, with due regard to their respective *kanmam*, Supreme Deity creates without creating, and preserves without preserving; i. e. it destroys [resolves] without destroying, and makes without making [or without creating, or originating]. These operations are like dreaming, where one understands his dream by means of his previous thoughts when awake.

To explain, such a dream is not a new thing to the dreamer. While he dreams, it is not a lie [i. e. it is to him as a new reality]; but when he wakes, it ceases to be a reality, he has no profit in it. So, while the world is produced and continued [by successive developments], as an effect, it is not to Deity a new existence, nor is it either a

lie [an illusion], or a reality, to it [i. e. all things are to Deity as one eternal, consentaneous whole] ; nor has it any profit in its operations [i. e. it has neither pleasure nor pain]. It is here meant, that Deity is neither mutable, nor immutable [i. e. is not the subject of any emotions whatever].

The proposition that Deity, while carrying on its operations, is destitute of emotion, is supported by the analogical proof that it is as time, which has no desire, or emotion, respecting any thing which transpires. And the declaration that Deity, in its works, is without profit, and void of any change, as to pleasure, pain, etc., is supported by the analogy of one's dreaming.

Next follows a proof that Deity is at the end of all things. The world, which is known by observation, has no existence except as the consequence or result of a previous destruction or resolution, which was not seen; the destruction is the first stage [in the order of nature].

5. The world, an existence developed by Deity, which [Deity], though not seen in anything, is proved, by its works of creation, to exist, is resolved into *Māyei*, which, though not visible in any thing, yet is made manifest [or proved to exist] by its standing as the material cause of the universe.

It is objected, if the world be thus resolved into *Māyei*, that *Māyei*, which is invisible, and is that into which all things are resolved, must be the source or origin [of all things], and that hence there is no need of Deity. In answer to this objection, I reply, that such a divine power as is here implied, cannot exist in *Māyei*. But when the world is destroyed, will not this *Māyei*, which is inert matter, and destitute of any divine power, be destroyed with it? No; that is an imperishable substance.

Māyei is mere matter, and possesses no intrinsic power [of action, etc.]. It, therefore, moves [or acts] only as influenced by Deity in every particular. How long has it existed? It has existed from eternity.

In the foregoing five stanzas are exhibited, respecting Deity and *Māyei*, the *paksham*, doctrine maintained; the *ēthu*, reasons [or the facts of the case]; the *tittāntam*, proofs by example; the *upanayam*, logical arrangement of the facts; and the *nikamanam*, conclusion drawn from the reasons given.

II.

SECOND SŪTTIRAM.

The Relation of God to the World and to Souls.

SŪTTIRAM.—God is the world that is designated by the terms *he, she, it*, which were mentioned before; and [in this sense] He is *apētham* (அபேதம்), not different [from the world]. But as the world is *asittu*, not spiritual [material], and God *sittu-rūpam* (சித்துரூபம்), a spiritual form, therefore He is *pētham* (பேதம்), different [from the world]. Being both *pētham* and *apētham*, He is said to be *pēthāpētham*. Therefore, in reference to the world, God [as a personal being in these several capacities] exists as *apēthan* (அபேதன்), *pēthan* (பேதன்), and *pēthāpēthan* (பேதாபேதன்). God exists as all the world, and yet as other than the world; He is perfectly mingled with the world, filling the whole, and yet is without the least weariness of these things. At His command souls are born and die, in accordance with their *kanmam*, good and bad deeds which they have before performed.

UREI.—God is the whole world; He is other than the world; He is closely united with the world, and fills every pore, and yet is not in the least entangled in it. While souls, by means of His *Satti*, experience births and deaths in accordance with their previous *kanmam*, He is eternally pure, and is one on whom the nature of souls never comes [i. e. he is never made the subject of their joys and sorrows in consequence of *kanmam*].

COMMENTARY.

The first stanza teaches the nature of the union of God with souls.

1. The body, which is constructed of bone, skin, muscles, tendons, etc., and which possesses organs formed from the Elements, is so intimately united with the soul, that the soul always responds when the name of the body is mentioned. Such is the intimate connection of God with the soul; yet God is not the soul, nor is the soul God. Sometimes God appears as the soul, and at other times, as other than the soul.

The proposition, that God exists in intimate union with the soul, and yet is other than the soul, has analogical proof

in the union of soul and body, it having been before shown that the soul and body are different.

The following stanza asserts, against the Vēthāntists, who maintain that God and the soul are not two, that they are two, and that without God the soul has no power of action.

2. The *Vētham* teach that he who first existed alone, who is eternal, pure [or free from *malam*], and who has no equals or superiors, is one. That one is God; and thou who sayest that they [God and the soul] are one, art the soul. Thou art entangled in *pāsam*; and since thou art entangled in *pāsam*, this, by the rule of exception, evinces God to be free. If there be not a God distinct [from the soul], the soul would have no power of motion or action; just as the simple letters would be mute, if there were no vowel *a* (அ).

The proposition, that God and soul are intimately united, and that the soul has no power of action without God, finds analogical proof in the case of the vowel *a* and the simple letters.

The following stanza explains the union in which the soul and God cease to appear as two.

3. As sound and the tune, so God and the world. As sound is to the tune, filling all its notes, so is God to the world, pervading all its forms. As neither tune nor notes can exist without a musician, so there must be three eternal entities.

As the fruit and its flavor, so God and the world. As the flavor pervades all parts of the fruit, so God pervades the world from the first.

As the oil and the sesamum-seed, so God and the world. As the oil so exists in the seed that it can be separated, so God pervades the world, and yet is separable from it.

The *Satti* of Deity perfectly fills and pervades the world, and is so intimately connected with it that they do not appear to be two; and yet she is something different from the world.

Therefore, the difficult *Vētham*, without asserting that they are one, do declare that they are *attuvitham*, not two [a unity in duality].

It is maintained, that, in reference to the union of God with the soul, or the world, *attuvitham* does not mean *ēkam*

(ஏகம்), oneness, for the term *ēkam* is used in the *Vētham*, and might be here used, if that were the strict idea. The meaning is, that God [and His *Satti*] exist in so close a union with the soul, etc., that they are not apprehended as two.

The very existence of the person who asserts that the expression *attuvitham* means merely *oneness*, proves that he and God are not one. The expression does not mean that they are two; but that they are so united as not to be [or appear to be] separate persons.

The proposition, that God is thus intimately united with the universe, and actuates it, is established by the analogy of sound and tune. The proposition, that He stands from eternity in this intimate union with all things, is proved by the analogy of the fruit and its flavor. The proposition, that God is in such a sense one with the world, or the soul, and yet different from it, is argued from the analogy of the seed and the oil.

The next stanza meets those who assert that *attuvitham* means *oneness*, and that *Piramam* (பிரம்மம்) [Brahm] is every thing; and confirms the foregoing position.

4. God produces the world, and stands in so close a union with it, that He may be said to be the world [or to exist as the world], just as we speak of the whet-stone, which is composed of gold-wax and sand. Because God enters into my soul, when I stand freed from the influences of the senses, etc., I might speak of myself as the world. This entrance of God into the soul is not a new thing. The fact of God's close union with me from eternity becomes manifest [or is understood], when I become free from the control of the senses.

Here, then, the proposition that God and the world stand as *attuvitham*, is proved by the analogy of the whet-stone, which is composed of both wax and sand.

Without the divine agency, neither merit nor demerit has any influence on the soul; and when the soul is affected by either, it is only that which previously existed, that has any effect; and when God produces any such effect, He does it without either desire or hatred.

5. When a body comes into existence in accordance with previously existing *kanmam*, the soul to which that body belongs, will come and unite with it.

But how is it that *kanmam* is found in connection with the soul, which is pure from eternity? The soul is not pure [i. e. free from *kanmam*] from eternity. Its previously performed *vinei* (வினை), action [= *kanmam*], exists with it from eternity.

NOTE.—The primordial state of the soul is that of a being which, though in itself essentially pure, is enshrouded in *pāsam*, and is thus rendered relatively impure. I have never met with any attempt to explain the assumed fact that the soul is thus originally enthralled.

That which causes the existence of body is *kanman*; how then can *kanmam* exist without a body? They [*kanmam* and body] exist from eternity in relation one to another, as the seed to the tree; and, also, as the crop of grain to the food it furnishes, and to the seed it yields for another year.

He [God], the giver of whatever is needed, is the cause of these entanglements in *pāsam*, and ultimately secures liberation from the same.

God, in these operations, is like the field which yields its stores to those who cultivate it. The field that is sown with red paddy [has no intrinsic power to vary its products, and thus] does not yield grain differing from what was sown. So God, like the field, operates without desire or hatred [simply carries out the law of *kanman*, having no will or power to do otherwise].

But is he, who thus operates, unaffected by emotion or purpose? He is entirely unaffected. These operations transpire simply in his presence. The products of the field are produced, and are matured, while the field lies perfectly passionless; so it is with the works of God.

We have here the proposition, *paksham*, that God, without the emotion of desire, or of hatred, separates souls from bodies, and reunites them [with other bodies]; the reason, *ethu*, which declares that this is done in accordance with *kanmam*; the analogy, *sa-paksham*, wherein the divine operations are compared to the field; and the exception, *vi-paksham*, by which it is proved that there would be no operations [no effects produced], if there were no previous *kanmam*.

The assertions, that souls can assume bodies for themselves in accordance with the law of *kanmam*; that *kanmam* spontaneously attaches itself to bodies; and, consequently,

that no God is required, are, in the following stanza, denied; and, on the contrary, it is maintained, that these several operations are the works of God.

6. While souls are eating the fruit of their former *kanmam*, a process which is called [*piráráttam* (பிராரத்தம்), or] *pirárátta-kanmam*, they are unconsciously sowing for a future crop [to be gathered and eaten]. This process [of sowing] is called [*ákāmiyam* (ஆகாமியம்), or] *ákāmiya-kanmam*. These actors [souls], while thus sowing, come into [organic] union with the prospective *kanmam* [future crop] which they must eventually eat; and by this means they will be compelled, just as the iron is drawn to the magnet, to gather what they have sown, and to eat it. This process [of reaping] is called [*sagnchitham* (சஞ்சிதம்), or] *sagnchitha-kanmam*.

Now, if they do not experience all this through the agency of God, who is there that is able to understand and properly bring together all these things, [carrying souls] through all their various and respective *yōni* (யோனி), matrices, in all their worlds [or places of existence]?

The next stanza teaches that the three *malam*, *āṇavam*, *māyei* and *kanmam*, are eternal; that God is omniscient; that souls have limited understanding; and that Deity changes not.

NOTE.—The three *malam* are, according to this School, coëxistent with souls, each soul being enveloped in this complex ethereal existence, just as the unblown flower is in its calix, or its archetype in its primordial undeveloped organism. *Māyei* is primordial matter, that from which the body is developed. *Āṇavam* is original sin, or the source of moral darkness and suffering to souls. Inherent in *Māyei*, in all its modes of existence, *āṇavam* imparts its own character to the whole developed organism. *Kanmam* is that imperative power [or fate] which inheres in the organism of the soul, in all stages of its existence, prescribes its course, and meets out its deserts.

7. *Āṇava*-, *māyā*- and *kanma-malam*, are fetters to souls, coëxisting with them, just as the husk does with paddy, and rust with copper, which are not new things, but are aboriginal and coëxistent. God actuates these *malam* [bringing out all that is required by *kanmam*], just as the sun's rays cause some flowers to open, and others to close. He does this for the purpose of removing *āṇava-malam*.

The propositions, that the soul is eternally entangled in these *malam*; and that the three *malam* always coëxist, are established by the analogies of the paddy with its husk, and the copper with its rust.

The proposition, that God carries on, without change or emotion in Himself, the five operations, which are for the purpose of removing the *malam*, is proved by the analogy of the sun's influence on flowers.

Souls are declared to have limited understanding, because they are from eternity entangled in *malam*; while God is asserted to be omniscient.

God remains unchanged in all His operations [or unaffected by them], just as the sun does, while flowers open and shut in its presence.

As the same solar ray varies in its influence [on flowers, etc.], so does God in His operations. His *Sit-Satti* (சிற்சத்தி), Illuminating *Satti*, assumes different forms, sometimes that of *Ichchā-Satti*, sometimes that of *Gnānā-Satti*, and sometimes that of *Kiriyā-Satti*. In this way the Lord himself becomes the possessor of the powers of resolution, production and preservation, and thus appears as the subject of *ichchei*, *gnānam*, and *kirikei*.

NOTE.—The idea is, that God in His essential nature, as the Great Male, or Father, of the universe, is subject to no change, in affection or otherwise. But, by His intimate union with His coëxistent *Satti*, He becomes the apparent subject, as well as source, of emotions, and of all the properties of an operative being.

The next stanza treats of the course of souls through births and deaths, and refutes the doctrine of those who say that souls have no understanding at death, and that they have no other body than their gross body of sense.

8. As the mind, that understands the things which the soul sees, feels, and possesses, when awake, does, in sleep, forget them all, so the soul, at death, leaves its *stūla-sarīram*, gross body, composed of eyes, ears, etc., which was prepared for it in accordance with the demands of its before acquired *kanmam*, and with its *sūkkuma-sarīram* (சூக்குமசரீரம்), vehicular body, adapted to its existence in heaven or hell, passes off through the air. The soul thus conditioned, passes as an atom [or invisible being] with its *sūkkuma-sarīram*, and, quicker than thought reaches its object, falls into the womb at conception.

It is here implied, that sometimes the soul, because of its enormous sins, will lie as a stone, for a season, without falling into any womb.

At other times, the soul is so rapid in its transition from one body to another, that it will be re-invested without apparently leaving its former body, just as the span-worm does not entirely quit one position till it reaches the next. This further implies that certain intermediate steps [or births] may be omitted, so that it [the soul] may at once take a body fitted either for heaven or hell.

As one, in a dreaming state, understands and acts differently from what he does when awake, so the soul's understanding will undergo a change in accordance with its successive bodies; but it is not destroyed while the body is changing. Thus the soul, with its *sūkkuma-sarīram*, is ever prepared either for enjoyment in heaven, or for suffering in hell [as its *kanmam* may demand]. These points are established by the analogy of dreaming.

There are three kinds of bodies, viz: *yāthanā-sarīram* (யாதனாசரீரம்), body of agony, capable of suffering in hell [yet indestructible by pain]; *pūthasāra-sarīram* (பூதசாரசரீரம்), subtile body, fitted for heaven [the world of minor gods, where the body is such as the gods have, over whom Indra rules]; *parunāma-sarīram* (பருனாமசரீரம்), changeable body, adapted to this world of *kanmam* [or probation].

NOTE.—The Tamil *Sāstiris* speak of five *sarīram*. These are commonly denominated: *stūlam* (ஸ்தூலம்), *lingam* (இலிங்கம்), *āttumam* (ஆத்துமம்), *param'-āttumam* (பரமாத்துமம்), and *mak'-āttumam* (மகாத்துமம்). The *stūlam*, and the *lingam*, which is the same as the *sūkkumam*, coexist whenever the *stūlam* exists at all. The others are higher successive developments, which the soul comes to enjoy as it advances in *gnānam*, divine knowledge.

The author next meets and refutes several heterodox notions, viz: that, respecting the two bodies, *stūlam* and *sūkkumam*, one is developed only as the other is destroyed; that *arivu*, the understanding, perishes [with the body]; that the *yōni*, matrices, do not change [or that there are not various forms for the same soul]; that God exists as the soul, and that they [God and the soul] will eventually become one again; and that souls are all one being [individu-

alized by development, and all eventually to be resolved into the great fountain Soul].

In opposition to these several dogmas, the author shows that the understanding and the body will suffer change, in the way of new productions, and that the soul is subject to a diversity of births [or forms].

9. The case of the soul [at death], when it leaves its *stūla-tēkam* [= *stūla-sarīram*], and, as one possessed of *sūkkuma-tēkam*, takes another gross body, is like the snake's passing out of its old skin [with its new skin]; or like one in a dream, as before mentioned; or like those who [through their high mystic attainments in *sitti*] leave their own bodies, and enter the bodies of others. The oneness of the atmosphere and the air in a pot, when the pot is broken, does not represent this case [i. e. the state of the soul at death; for it is as distinct a being at death as before, being still organized and intelligent]. Nor does the case of a dancer, who represents different characters by simply changing his dress, meet the case [i. e. the soul is not individualized merely by its organism; but it is in itself an individual being].

The similitude of the serpent's leaving his slough, is given in reference to those who say that one body is destroyed when another is developed; that is, to such as maintain that there is no *sūkkuma-sarīram* different from *stūlam*, it is here proved, that there is [such a vehicular body], just as the snake has a new skin before it drops its old one.

The import of the similitude of the dream is, that the soul [in its transition-stage] is just as if it were united with the *sūkkuma-tēkam* in a dream, when its understanding, which is connected with the *stūla-tēkam*, and which in the waking state sees, hears, tastes, smells and feels, is not destroyed.

The similitude of a person's leaving his own body, and entering the body of another, meets the assertion of those who maintain that the *yōni*, matrices, of souls are not varied.

The declaration, that the state of the transmigrating soul is not like that of the dancer referred to, is given as the refutation of the doctrine of those who assert that souls are one in essence.

The showing that the similitude of the atmosphere and the air in a pot, does not represent the state of the soul at death, is given as a refutation of the doctrine of the *Māyāvāthi* (மாயாவாதி) [a School of Vēthāntists].

The propositions, that the *sūkkuma-sarīram* is never destroyed; that *arivu*, the understanding, does not perish in the process of transmigration; and that the *achchu* (அச்சு) [= *yōni*], matrices, are varied [to meet the demands of *kanmam*], are supported, respectively, by the analogies of the snake, the dream, and the soul of a devotee passing into the body of another.

The all-pervading nature of God is next explained. God fills all space, without being limited or confined by any thing.

10. If you assert that, according to the doctrine that God fills all those things which may be designated by the terms *he, she, it*, He is not one being, nor many, but both one and many, the truth is, that He exists as perfectly filling every place. He is not divided so as to occupy individual places, as an individual. None of these things designated by *he, she, it*, exist isolated [or entirely separate from God]. Just as the sun's light, while it spreads every where, is not confined [or entangled by any thing], so it is with God. If God and the universe be thus, how, it may be asked, do *Sathāsivan*, who combines in himself the Male and Female Energies of Deity, and the other great gods, exist? *Sathāsivan* and the other gods, and also the universe, are the servants of Deity, and perform the work of servants in their respective places.

The proposition, that God is not confined to any place, and does not exist as many things, but exists pervading all space, is argued from the analogy of the sun's light.

III.

THIRD SŪTTIRAM.

Proof of the Existence of Soul.

SŪTTIRAM.—Soul exists in a body formed, as a machine, from *Māyei*, in its developments. That there is a soul, is evinced by the rule of exception, [by which it is asserted of every thing else] that this, that, etc., is not the soul. Because, the soul says, this is my body, therefore, it exists as something other than the body; just as one says: these are my things, therefore they are something different from me.

Because the soul has a knowledge of the five Perceptive Organs [or understands by them], therefore, it is other than they. And because it understands its course through the *Avattei* [the organisms of life, intelligence, etc.], therefore, it exists as something different from them. During sleep, there is neither eating, nor other action; therefore, the soul exists as something different from the body. Because the soul understands instruction given [any communication made to it], therefore, it must have existence.

NOTE.—The foregoing argument from the condition of one in sleep, is based on the assumed truth that life and soul are essentially the same. Body is regarded, in any condition, as mere matter. Therefore, it is inferred, that, as life manifestly continues while the body sleeps, there must be soul distinct from body.

UREI.—The proposition, that soul exists, is here established by the illustrative examples given, viz: this and that are not the soul; this is my body; it [the soul] knows the Perceptive Organs, and the way through the *Avattei*; it understands when a thing is made known; when one is asleep, there is neither eating nor acting.

COMMENTARY.

The first stanza goes to show that the existence of the soul is proved by the rule of exception—that this or that is not the soul. In reference to the objection that *Pathi*, *Pasu*, *Pāsam*, have no existence as eternal entities, and that body itself has no understanding, it is here shown, that those three first things are realities, and that the body has no understanding, but that the soul has.

1. That which stands inseparably connected with the five mystic symbols [*a, u, m, Vintu, Nātham*]; that which says: I am not the Seven *Tāthu* (சத்ததாது), essential parts of the human body [viz: humors, blood, semen, brain and marrow, skin, muscles, bones], nor the Organs of Action, nor the five Perceptive Organs—that which, having thus distinguished itself from all these, still says of all things else: this, this, etc., is not I—that one thing which thus exists, distinguished from all these, is the soul [or, lit., is thyself]. Now, thou art in union with the Perceptive Organs etc.; yet, just as the mirror, which reflects the objects near it, is not itself those objects, so the Perceptive Organs etc., which

reflect or show thee to others, and which are mere inert effects from the material cause, *Māyei*, and in which thou art developed, are not thyself. And though thou shouldst say: because I stand in the five Perceptive Organs, and know all things, therefore I am God, yet know that thou art not He who is exalted above the highest.

Thou [the soul] art not God, nor *Māyei*, nor the various organs of the body; but thou art alone, an individual being, an eternal one.

The material, bodily organs exhibit the pleasures and pains which the soul experiences in its progressive course, just as the mirror reflects the objects near it.

As the mirror, without the sun's light, cannot show any thing to the observer, so the soul, in union with the Perceptive Organs etc., has no life [or manifestation], without the agency of God.

Hence, there must be three eternal entities [Deity, Soul, Matter].

The proposition, that the soul can have no animation when dissociated from God, is established by the analogy of the mirror, the adjacent object, and the sun's light; and by the rule of exception, according to which it is declared, that, when no object is presented before the mirror, and, also, when there is no light from the sun, then the mirror can reflect nothing.

It is shown, in the next stanza, that the soul exists in the body. Some ask, whether the body itself has no understanding, and whether *uṇarvu* (உணர்வு) [= அறிவு, *arivu*], the understanding itself, cannot know [or perceive] things. In answer to this, it is shown that neither body nor understanding can have knowledge.

2. According to universal custom in the world, one says of his own property: this is mine; and of what is not his own: this is not mine; which shows that man is something else than his property. Therefore, as thou [soul] art in the habit of saying of thy hands, thy feet, thy body, which are not essential parts [or properties] of thyself: they are mine; and of *arivu*, the understanding, which is not thine intrinsically: it is mine; so, since what one claims to be his own, is something different from himself, these organic properties, which thou claimest, are something other than thyself.

It is customary to say, respecting any thing which is known: I thought so; I did so; I said so. Therefore, the possessor of *arivu*, understanding, must be something different from it.

This common mode of expression [this is mine, etc.], is analogical proof that the soul is different from the body; so that this whole argument for the soul's existence, is contained in the expression: my body.

The existence of the soul is next proved from its knowledge of the Perceptive Organs. This is designed to meet those who say that there is no other soul than these five organs.

3. The Perceptive Organs differ from one another in their functions, one not apprehending the objects of another. These organs, called body, tongue, eyes, nose, and ears, may all convey the sensation of touch, which power they [the last four] have besides their own respective functions. If there is a being which can understand the objects of the five Perceptive Organs, which are indicated by the five mystic letters, viz: sound, tangibility, form, flavor, odor, thou [soul] art that one. Thou canst see, since thou art one who distinguishest the objects of these several organs, that thou art not one of them.

NOTE.—These five mystic letters are those of the *pañcāḥkaram* in its third stage of development. They are *na-ma-si-vā-ya* (नमसिवाय). See this Journal, Vol. II. p. 154.

Because there is something which, after it has perceived and understood the objects of sense, and after those objects are removed, still exists reflecting on them, therefore, that something must be the soul, which differs from all those things. That it is so, inquire and know.

This is established by stating the *sāthanam*, premises, and the *sāttiyam*, conclusion.

The soul's existence is proved from its knowing the course of the *Avattei*. To those who assert that it is the *pirāṇa-vāyu* that exercises the functions of understanding, it is answered, that then there would be no understanding when the *Avattei* are resolved [or in a quiescent state].

4. While the *pirāṇa-vāyu* is carrying on the process of breathing, in the body respecting which it is said: thou

[soul] art not it, and while the Perceptive Organs lie dormant [in sleep], the soul, passing to a position in which its active functions [or organs] are dormant, and from whence it passes out, with its vehicular body, will, in its dreams, carry on its sports, now riding on an elephant, now crowning it with flowers, and now performing various exploits, etc.; and then, again, is at once restored to its own gross body. Hence it is plain, that thou who doest this, art not the *pirāṇa-vāyu*, nor the body.

Respecting the existence of the soul at the time of sleep, when there is no action. Some say that the combination of the Elements produces intelligence, just as the mingling of turmeric and lime produces redness. And some assert that the bodily organs have intelligence.

5. The body which, as some say, sees and understands all things, sees not, when that which causes it to see is dormant. In sleep, one lies merely breathing, neither eating nor acting; therefore, that which sees and understands [in that state] is the soul. But is it said, that *arivu*, the understanding, is produced by the combination of the five Elements? Then *arivu* would never vary in its operations, and would never become dormant. Depending on the combination of the Elements, which is permanent [while the body lasts], it must always be the same. On the same principle [if *arivu* is a mere result of bodily organization—a mere phenomenon of organism], eating and drinking, being other phenomena of the body, should continue also, when the body sleeps.

Though the organ of the eyes be perfect, and the object before it be illuminated, yet, if the attention be absorbed in another [a mental] object, the eyes see nothing. That *arivu* which apprehends the object of attention, must be something else than the eye, or body.

Here, the reasoning being from effect to cause, the argument stands in the form of premise and conclusion.

The sixth stanza meets certain objections respecting the conscious, thinking soul. There are some [the *Sivāttuvithi* (சிவாத்துவிதி)] who say that one and the same being [God] exists as *siv'-āttumam* (சிவாத்தும்), the sentient, living soul; as *param'-āttumam* (பரமாத்தும்), the soul of the universe; and as *Para-Piramam* (பரப்பிரமம்) [Brahm], Supreme Deity;

and that, in these cases, there is no real change, other than what the atmosphere undergoes by being confined in vessels of different forms. This idea is here refuted.

6. That which understands some things, which desires to know what may be known, which seeks for those who can teach these things, which is ignorant of some things, which forgets some things once known, which, though its active, auxiliary bodily organs, as the *Avattei*, lie dormant in sleep, yet is itself still active, and understands as when awake—that something must be different from God who knows at once all things. That being which understands things as above mentioned, and is the servant of God, is the soul. All who know the truth, will testify to this.

God is omniscient, and destitute of pleasure and pain. But the soul is of limited understanding, is capable of being instructed, is subject to the *Avattei*, and experiences pleasure and pain. Therefore, the dogma of the *Sivāttuvīhi*, that the sentient soul and the soul of the universe are one, is here refuted. This is done by a statement of premises and conclusion, in which the cause is argued from the effect.

The body, which is formed from *Māyei*, as a machine, exists under different [forms and] names. Hence is inferred the existence of soul. But the doctrine that *Sittu*, Spirit [Deity], is itself changed into [or is developed as] the world, and exists also as *sivan*, life, is here denied.

7. It may be known by inquiry, that all the *Tattuvam* from *kalei* [including five of the *Vittiya-Tattuvam*] to *piruthuvi* [the first of the *Āttuma-Tattuvam*, hence including all the *Āttuma-Tattuvam*, and all but two of the *Vittiya*], are developed from, and are resolved into, *Māyei*. The body, with the indwelling soul, is addressed as a person, just as we designate a lamp by the word *light*. When one has come to understand, through *Sivan*, *Śiva-gñānam*, the wisdom of *Sivan*, thus having become pure [or free from the darkness of *malam*], and then inquires into these things, he knows that his body is composed of all the *Tattuvam* from *kalei* to *piruthuvi*, and that he [his soul] is different from his body.

The body is here compared to a lamp, on the ground that the lamp is constituted of the vessel, wick, and oil, combined.

The idea that the soul understands things through the instrumentality of the body, and yet has no understanding independent of God, is taught by the expression: when the soul has come to understand, through Sivan, *Siva-gnānam*, etc.

It is here shown, that all from *kalei* to *piruthuvi* is material; and that this is not the soul.

The proposition, that the soul, operating in its several bodily organs, has understanding, is argued from the analogy of the lamp.

IV.

FOURTH SŪTTIRAM.

Respecting the Soul in its Relations to the Antakaraṇam.

SŪTTIRAM.—The soul is not one of the *Antakaraṇam* [*manam*, *putti*, *akangkāram*, and *sittam*], but it is that which stands intimately united with them. The soul naturally exists [from eternity] in *āṇava-malam*, just as pure copper does within its rusty exterior; on this account, it is in itself destitute of understanding. The soul [when developed] enters into the five *Avattei*, and exists with them, just as a king with his prime minister and other attendants.

UREI.—Having previously spoken of the external Tattuvam, the author here treats of the *utkaraṇam* (உட்கரணம்), internal Tattuvam [= the *Antakaraṇam*].

When an earthly king, having made an excursion with his prime minister and other attendants, returns to his palace, he appoints suitable persons to wait at all the outer gates, and stations a guard at the entrance of the inner courts, and then retires to his private apartments. Thus the soul, in the body, its *pirāṇa-vāyu* standing as a guard to its inner courts, enters into the five *Avattei*.

COMMENTARY.

It is first shown, that the soul is not one of the *Antakaraṇam*. To such as assert that the *Antakaraṇam* have understanding, it is here answered, that the soul understands, not they.

1. Though the five Perceptive Organs apprehend their respective objects by means of the *Antakaraṇam*, yet no one of the *Antakaraṇam* is the same as any one of these organs.

Manam and the others, which are developed in the body in accordance with the law of *kanmam*, perform their respective functions as instruments of the soul, just as the Perceptive Organs do theirs as instruments of the *Antakaraṇam*. This is like waves in the ocean.

Here, the sea is the soul, the waves are the *Antakaraṇam*, and the wind is *malam*. As the waves rise according to the state of the wind, so the objects of sense come up in accordance with *kanmam*. The soul, in one of the *Antakaraṇam*, and by the instrumentality of one of the Perceptive Organs, understands such objects.

The proposition, that the soul understands by means of the *Antakaraṇam*, is established by the analogy of the sea and the waves.

The fact that the soul is no one of the *Antakaraṇam*, though they perform their functions only as its instruments, is analogous to the fact that, though the Perceptive Organs have no power of perception except as instruments of the *Antakaraṇam*, yet no one of the *Antakaraṇam* is the same as any one of the Perceptive Organs.

It is next shown, that the soul is intimately connected with the *Antakaraṇam*. The nature of the *Antakaraṇam* is pointed out, and the soul shown to be different from them.

2. *Sittam* is the organ of [clear and determinative] thought. *Akangkāram* is the darkening organ, the foundation of self and pride; it leads [the soul] to say [in view of its attainments]: "I, mine, none like me," etc. *Putti* is the organ of discrimination, that is, it discriminates and defines the objects which come before the mind in accordance with *kanmam*. *Manam* is the organ of attention, and presents objects [through the senses], but does not clearly define them. That which stands in these several organs, and performs variously their respective functions, is the soul. By means of the different *Antakaraṇam*, the soul presents various phases [or mental phenomena], just as the sun varies in its expression [as to heat and light], at rising, at noon, in the afternoon, and at setting.

As a person tastes and points out the six flavors, while no one of them, e. g. bitterness, is conscious of its own taste; so the soul, while the *Antakaraṇam* are unconscious of their respective natures, understands them all.

The proposition, that the soul is something different from the *Antakaraṇam*, and that, when in union with them, it exhibits their respective phenomena [or performs their different functions], is argued from the analogy of the sun, which is something different from the several parts of the day which it marks, and which presents different appearances and intensity in those different parts of the day.

NOTE.—The *Antakaraṇam* are a sort of intermediate instrumental agents, standing between the soul and the senses. Through them, also, the soul, aided by divine illumination, is enabled to understand things in a truer light and in truer relations, than it is possible for the senses to present them. By the aid of *manam*, attention and simple perception are secured. By the aid of *putti*, the soul gets a distinct and definite idea of the object presented. Through the agency of *akankāram*, the soul is individualized, and is led to appropriate to itself its attainments, and thus exhibits selfishness and pride. Through the organ *sittam*, the soul carries on the processes of thought, inference, etc., and is thus enabled to soar into the intellectual regions.

It is next shown, how the five mystic letters become the proper forms of the *Antakaraṇam* and of the soul.

3. The letter *a* (அ) is the proper form of *akankāram*; *u* (உ) is the proper form of *putti*; *m* (ம்) is the proper form of *manam*; *Vintu* (விந்து) is the proper form of *sittam*; *Nātham* (நாதம்), which is never dissociated from the other four symbols, is the proper form of the soul. If you examine into these five symbols, you will see that they form the *Piraṇava-sorūpam* (பிரணவசொருபம்), the proper form of *Piraṇavam*. The *arivu*, understanding, of the soul, when thus favorably combined with these five symbols, is like the high tides of the sea.

When the soul, still in union with them, causes the *Antakaraṇam*, and the letters, to speak out, *Piraṇavam* takes the form of *Nātham*. Then the understanding of the soul is as the tides of the ocean [i. e. in its highest degree, like the high tides of the sea, which arise at the time of the conjunction of the sun and moon].

When the *Antakaraṇam* and the letters coöperate perfectly, the understanding of the soul is greatly diversified in its operations.

This proposition is established by the analogy of the sea and its tides.

NOTE.—*Piraṇavam* is a technical term, of deep mystic meaning. It is commonly used in all parts of India, wherever the higher doctrines are understood. Prof. Wilson defines it to be “the mystical name of the Deity, or syllable *Ōm*.” It has, however, a more extensive meaning. In the sense of *Ōm*, it symbolizes *Para-Piramam*, the first developed Male Deity; *Āthi-Satti*, the Prime, or first developed, *Satti*; and *Āttumam*, soul. But, as seen above, it is composed of, or embraces, the five mystic letters, and hence, as a name of Deity, it extends to the five superior developed gods, viz: *Sathāsivan*, *Mayēsuran*, *Ruttiran*, Vishṇu and Brahmā. Tamil authors further teach that from this same *Piraṇavam* there arise eleven other particulars, beside these five letters, which are mystic developments of Deity, its *Satti*, etc., in the human body. But according to the more common, and more correct, Tamil usage, *Piraṇavam* is to be understood as the complex symbol of the sacred five, and an incarnation of the powers of the five gods. *Ōngkāram*, or *Ōm*, frequently has the same meaning. *Ōm*, however, often indicates the common Triad: Brahmā, Vishṇu and Sivan, whose respective indices are *a*, *u*, *m*, which are the constituents of *Ōm* (*aum*).

Because these five letters are material, they cannot operate except as instruments of the gods inherent in them. So, also, the *Antakaraṇam*, being material organs, though in close union with these letters, cannot act except as instruments of the soul occupying them.

4. The gods, which have a connection with *Piraṇavam*, are innumerable [i. e. there may be innumerable developments of the five operative gods, each of which five-fold classes may act through these organic symbols]. But the supreme divinity of *Nātham* is *Sathāsivan*; that of *Vintu* is *Mayēsuran*; that of *m* is *Ruttiran*; that of *u* is Vishṇu; and that of *a* is Brahmā. As there is no profit [from *Piraṇavam*] either to the whole *Piraṇavam*, or to the letters severally, but the advantage is all his who understands them; so there is no profit to the *Antakaraṇam*, either from the letters or their divinities, but it wholly accrues to the soul.

This statement, that these letters are the proper forms of the *Antakaraṇam*, and that *Sathāsivan*, and the rest of the five, are the prime divinities of these letters, is the doctrine of the *Sāstiram*.

It is next taught, that the soul is naturally, and from eternity, obscured [without intelligence], on account of its connection with *āṇava-malam*. Contrary to those who assert that the soul is pure [or unentangled in *malam*], but is obscured by the body, and, also, to those who say that *puruṣan*, the disembodied soul, is itself intelligent, it is here asserted, that it is not so; and the proper state of the soul is given, and the nature of *māyei* is explained.

5. If the soul, which is something different from the body which is formed from *māyei*, cannot see by means of the body which it holds as a lamp, then it has no means of knowing and experiencing any of the fruits of *kanmam* which appear in the various objects of sense. *Āṇava-malam* enshrouds the soul from eternity, just as wood conceals fire [latent heat] within it, so as not to be consumed by it.

The proposition, that *āṇava-malam* shrouds the understanding of the soul, is argued from the analogy of the wood and the fire.

Āṇava-malam is darkness; and *māyei* is a lamp. Until *āṇava-malam* is removed, *māyā-tēkam* (மாயாதேகம்), body formed from *māyei*, is the lamp [of the soul]; but when *āṇava-malam* is dispersed by the sun of wisdom, it will cease to be a lamp.

View of the soul, when it stands, as a king with his ministers, in the *Avattei*. Here is presented that state of things which exists when *āṇava-malam* obscures the understanding of the soul.

NOTE.—In order to understand what follows, we must consider the soul as in the human body, commencing with its first stage of development there, and rising thence to a conscious and active existence, in its organism. The states of the soul called *Avattei*, are here named, and imperfectly explained. For a more complete view of the *Avattei*, see the preceding article, pp. 19–25 of this volume.

6. The soul in *mūlāthāram* (மூலாதாரம்), the lowest condition of the embodied soul, which is the *Avattei* called *turiyā-thitham*, has no connection with any of its bodily organs, or *Tattuvam*. In the *turiya-avattei*, in the region of the navel, it becomes united with *pirāṇa-vāyu*. Passing thence to the region of the heart, it comes into the *Avattei* called *suhutti*, where it forms a connection with *sittam*. Passing thence to

the throat, it attains to the *Avattei* called *soppanam*, where it is always associated with twenty-five *Tattuvam*, viz: the five Rudimental Elements, *sattam*, etc.; the Five Vital Airs, *vasanam*, etc.; the Ten Vital Airs, *pirāṇa-vāyu*, etc.; the four *Antakaraṇam*, *manam*, etc.; and *purushan* [one of the *Vīṭṭiyā-Tattuvam*]. Proceeding thence to the forehead, to the *Avattei* called *sākkiram* [between the eyebrows], it comes into the possession of the five Organs of Action, *vāṅku*, etc.; and the five Perceptive Organs. In this state, the soul has become a conscious and intelligent being. Yet it is wanting in several of the higher *Tattuvam*, viz: the five *Siva-Tattuvam*; the six *Vīṭṭiyā-Tattuvam* not named above; and the five Elements.

Respecting the *Mēlāl-Avattei*, the vision of the *Avattei*, and the transition of the soul to the *Sutta-Avattei*.

7. The soul, which is thus possessed of the *sākkira-avattei*, in the forehead, will, in the same place, also come into possession of the five *Mēlāl-Avattei*, beginning with *sākkiram*, just as it came into possession of the *Kēlāl-Avattei*. In the same region, in the forehead, when the soul has come to understand the courses of these several organs, as it has [before] left one set and joined another, so it will quit the latter [the *Mēlāl-Avattei*], and take possession [of the *Sutta-Avattei*].

This is to be understood by the instruction of the Guru. The divine grace [in him] is our *tāarakam*, support [or source of true knowledge].

V.

FIFTH SŪTTIRAM.

For the Further Explanation of the Nature of the Embodied Soul, the Way in which God actuates Souls, and the Proper Forms of the Three Malam, commonly called Kanman, Māyei and Āṇavam, are here presented.

SŪTTIRAM.—As before stated, the five Perceptive Organs perceive nothing except as instruments of the soul, and yet while they [actuated by the soul] perceive the objects presented to them, they have no knowledge of the soul. So souls, while they understand, whatever they know, by the

Arul [or *Arul-Satti*] of the incomparable God, notwithstanding, have [in this process] no knowledge of God. This condition of the soul with God is like that of iron before the magnet [which is a passive and unconscious recipient of a foreign influence]. When the magnet attracts the iron, there is in the magnet neither change, nor want of change; just so, when God attracts souls, there is in Him neither change nor want of change.

UREI.—The fact that the Perceptive Organs have no knowledge of the soul, while in perceiving objects they are its instruments, and the consideration that it is because they are material that it is so, furnish analogical support for the proposition that the soul has no knowledge of God, while it understands things as it is acted upon by Him; and, also, for the reason, which is that the soul can know nothing of itself, and that, like matter, it must be influenced by God.

COMMENTARY.

In the first stanza it is shown, that the Perceptive Organs have no power of perception except as instruments of the soul; and, further, that the soul cannot apprehend any thing, nor be made to eat [experience] even one *kanmam*, without the aid of the Perceptive Organs.

1. While the soul exists as the lord of the Perceptive Organs, causing them to operate, these organs are not conscious that they are acting in obedience to the soul, nor that the soul is their lord. If the soul, while thus united with the Perceptive Organs, does not understand, then it cannot know any thing. If the soul, which is thus made intelligent, does not occupy the Perceptive Organs [as their lord], then the eyes cannot see, nor the ears hear, nor the other Perceptive Organs apprehend their appropriate objects.

This is manifest from the fact that, when the soul exists in the forehead of an infant, and in certain of the *Avattei*, even the Perceptive Organs have no functional life.

Here we have the proposition that the soul perceives by its union with the Perceptive Organs, and, also, the exception which proves that, if the soul understands not by the senses, then it has no understanding.

It is next taught, that, according to the foregoing principle [that the Perceptive Organs are actuated by the soul], souls themselves are actuated by God.

2. Thou [who deniest this] hast forgotten the doctrine of the *Vētham*, that the world exists and moves on in the presence of God, Himself being unmoved. Souls, which hold to God as their guide, who has said: I will make known things [or cause them to be known and felt], according to the *kanmam* of souls, will see and understand the objects which come before them, in accordance with their respective *kanmam*. Consider that Sivan, who has the whole world as his form, the various *yōni*-moulds, matrices, as his members, and the *Ichchā*, *Gnānā*, and *Kīriyā-Satti* as his *Antakaraṇam* [or instrumental causes], is the God who actuates souls. Yet he never recognizes any of these instruments individually.

It is here shown, that the world does not appear to God [as a matter of importance], and that it cannot exist permanently, like a spiritual being, because it is material.

Here is the proposition that the soul in the Perceptive Organs understands things as it is acted upon by God, and also the reason why it is so, in that the soul must know and experience things in accordance with the law of its *kanmam* [and this, it is maintained, none but God can understand and regulate].

Next is explained the sense in which God and the world exist as *attuvitham*; also, the manner in which souls are obscured by *Tirōtha-Satti* (திரோதசத்தி), the Concealing Satti, of God, and yet are not destroyed; and, also, the sense in which *tirōtham* (திரோதம்), the work of concealment or obscuration, is called grace.

3. As stars, which exist distinct from the sun, fade away at the approach of sunlight, so that they appear not; so is it with souls, which are concealed by the *Tirōtha-Satti* of the God who seeks [in this process] their *mutti*, final deliverance. They are thus enabled to say: we have experienced the good and evil of all the objects of sense; and, by this course of experience, they also become united as one with God [enveloped in His glory], who is sometimes seen and sometimes concealed. Inquire and know this.

The proposition, that, if the soul eats the fruit of its *kanmam* by the instrumentality of the Perceptive Organs, and under the operation of *Tirōtha-Satti*, then her [*Satti's*] proper form will shine forth [as the garb of the soul], is supported by the analogy of the sun and the stars.

The next stanza treats of the entanglement of the soul in *pâsam*, and its liberation from it; and of the fact that *tirōtham* is properly called *arul*, grace.

4. Does God exercise no grace except in obscuring souls, and in causing them to eat their *kanmam*, the fruit of their own doings? He exercises grace in balancing the *kanmam* [and thus cancelling them]. Are *Tirōtha-Satti* and *Arul-Satti* two distinct *Satti*? *Tirōtha-Satti* is *Arul-Satti* [i. e. they are different forms or developments of the same thing]. When was *Arul-Satti* produced to God? She is coëxistent with Deity. *Arul-Satti* never exists dissociated from God; and God has never, from eternity, existed without *Arul-Satti*. As the sun, which disperses darkness by its own light, is to the natural eye, so is God to the vision of those who have passed from the influence of *Tirōtha-Satti*, and embraced *Arul-Satti* as their deliverer.

The proposition, that Sivan will reveal himself by the light of *Arul*, is supported by the analogy of the sun and its own light.

VI.

SIXTH SŪTTIRAM.

Respecting the Distinctive Natures of Deity, which is sattu, truth, and of the World, which is asattu, untruth.

SŪTTIRAM.—Every thing which can be known, is *asattu* (அசத்து), untruth; and whatever cannot be known, is *sūniyam* (சூனியம்), a non-entity. Therefore, what is not included in these two expressions, is *Sivam*, Deity, which is *sattu* (சத்து) truth. The established world declares this.

UREI.—How is it, that all which may be known by *arivu*, the understanding, can be called a lie? It is so, on the ground that all such things are developed, exist for a while, and are destroyed.

How is it, that what is not known is said to have no existence? It is the same as when we speak of a rope made of tortoise-hair, or of flowers in the air, or of a hare's horn.

COMMENTARY.

To such as think that they are *sattu*, which is *Sivam*, it is shown, that they are not that *sattu*.

1. Hear thou who knowest not that an untruth is a lie. All those things which may be known by the understanding, and designated as this or that, are false. Dost thou [the soul] who art not that lie, and who hast seen the truth, inquire respecting the lie which thus exists? If thou considerest the way in which letters written in water, perish as soon as written; if thou dost consider how the apparent realities which exist in a dream, vanish when one awakes; and if thou hast noticed how the mirage, which is seen as water, disappears as one comes up to test it—then thou hast in these things an illustration of the manner in which all visible [or known] things are declared to be lies.

The proposition, that the world is a lie, is supported by the analogies of the writing in water, the circumstances of a dream, and the mirage.

What is not included in the two [the known and the unknown], is the divine *sattu*, truth. God cannot be comprehended by the understanding of the soul, but is to be known by the help of *Arul*.

2. What is the force of the expression, that God is neither that which may be proved and known, nor that which cannot be known? If you mean by this, to ask, whether that being exists, or does not exist, he who has seen truth, has said, considerately, that he exists. But if you mean to say, that his existence may be proved and known by the soul's understanding, he would become [by this supposition] a lie, something different from himself [i. e. he would be misapprehended]. Therefore, as Sivan is beyond the reach of thought and speech, *Sivam* must be that truth [or real entity] which cannot be known by the soul's unaided wisdom, but is to be known by the help of *Arul*. What is that *Arul*? It is the divine foot of Sivan.

NOTE.—*Arul* is here used in the sense of *Arul-Satti*, the goddess of grace. She is the source of grace, or illumination, to souls. She shines graciously on all who approach the foot of Sivan, or humbly worship him. Hence, she is styled "the divine foot."

The same subject is continued in the next stanza.

3. All things which may be known [by human reason], will perish; hence, they are called a lie. Therefore, that one thing which cannot be known, is *Sivam*, Deity. If this

be so, then thou [the soul] who art qualified to know that one thing, and receive the benefit of it, art yet ignorant of it. Consequently, if thou thinkest it can be ascertained by reason, thine apprehension of it will make it a very different thing from what it really is. For he who has seen the truth [Deity], by the aid of the gracious look of *Sat-Kuru* (சத்குரு), the True Guru, will understand [Deity] by the grace [*Arul*] of Sivan. Therefore, when one gets a vision of Sivan, he will not see him standing alone, as something quite distinct [from the soul], but he will see him as inseparably connected [with himself].

The same subject continued.

4. In meditating on Sivan [with a view to get a vision of him], whenever the disciple contemplates him under certain imagined forms, he will not discover his true form. When one meditates, saying [in his mind]: this meditation surpasses [the prescribed] meditations, even that is one of the meditations. If one meditates, saying that there is nothing which he should picture to himself in his meditation [i. e. that there is nothing to be seen], his meditation will be fruitless—all his fancied happiness in *mutti*, final liberation, will be vain. If one, in performing any meditation, is enabled to say that that meditation [i. e. the object which he contemplates in it], is he [Sivan], it will be a proper meditation on him. Therefore, to meditate, through the *Arul* [*Satti*] of Sivan, is the chief thing; all else is vain.

The same subject continued.

5. Because Sivan stands as the *arivu* of the soul, he cannot appear as a distinct being to the apprehension [of the soul]. When he comes to be known thus [as connected with the soul], he will not be known by the soul's *arivu*. What is the reason that he cannot be thus known? It is because he exists as the life of the soul [i. e. as its spiritual life and vision]. On the same principle on which the eye cannot see and point out the soul, which stands as the life of the eye, and gives it the power of vision, the soul cannot understand Sivan, who has become the source of *gnānam*, spiritual understanding, to the soul; nor can it discriminate and point out the evil which is prescribed for it. Hence it

is manifest, that the soul is made to understand by the help of *Arul*.

The proposition, that Sivan stands not as a stranger [or one dissociated], but as the life of the soul, and causes it to understand, is supported by the analogy of the eye.

The same subject continued.

6. Since, therefore, Sivan does not stand out as one dissociated from the soul, he is not a being who can be seen and pointed out as this or that. If, then, he thus exists as something not distinguishable from the soul, is it wrong to say that Sivan and the soul are one? That is not the meaning, they are essentially distinct. Since there is an *arivu* capable of apprehending things, and saying: this is it, etc., therefore, when it is said: one exists, he who says it, must also exist. Hence, that which discriminates, saying: this is it, etc., does not exist as two, to the apprehension of the soul. Who, then, is Sivan? He who stands in the soul, and who possesses the *arivu* that knows all things, is Sivan.

There are some who interpret the expression: who stands in the soul, etc., to mean that the soul, which understands by the *arivu* of Sivan, becomes also *Sivam*. But, as there is one who shows things, and one who sees; so that which knows, is the soul, and he who makes known, is Sivan. Thou [soul] art not Sivan. It is only because thou art deluded, by the circumstance that he does not appear entirely dissociated from thyself, that thou art led to say: I am that *Sivam*.

VII.

SEVENTH SŪTTIRAM.

Continuation of the Subject respecting Pathi, Pasu and Pâsam, Deity, Soul and Matter.

SŪTTIRAM.—In the presence of Sivan, who is *sattu*, truth, all things are false [or as nothing]. Because the universe perishes, and becomes a lie, therefore, Sivan will not know [or regard] it. The world, being itself material and perishable, knows nothing. There is an *arivu*, understanding, which can distinguish and understand both *sattu*, which is eternal, and *asattu*, which is not eternal. That [understanding] which is neither *sattu*, nor *asattu*, is the soul.

UREI.—Hence, the soul may be styled *sath'-asattu* (சத்தசத்து), both truth and untruth.

How does *Isuran* [=Sivan], God, manage the affairs of the world? As in jugglery, which is not for the exhibitor, but for the spectators, so he [Sivan] recognizes no profit in the universe, and is, therefore, said to know it not.

COMMENTARY.

It is here shown, that he who fancies himself to be *Sivam*, which is truth, is not that.

1. So far as the soul does not exist as a stranger to Sivan [dissociated from him], they are not two distinct beings, but one. If all things are *Sivam* [i. e. mere developments from Deity], then there cannot exist the two distinctions, viz: a being to be known, and one to know. If thou sayest that Sivan himself, who exists inseparably united [with the soul], is the one who understands, by the help of *asattu* [=material organs], I answer, Sivan, standing distinct, could not see [or understand] *asattu*. For, the senseless *asattu* cannot exist in the presence of Sivan, just as darkness cannot stand before the sun [i. e. he is no more dependent on *asattu*, than the sun on darkness].

He who would know, must learn whatever he knows from a teacher [but, as implied, Sivan needs not to learn].

The proposition, that *asattu* cannot stand before *sattu*, Deity, is supported by the analogy of darkness before the sun.

The assertion, that *asattu* may have intelligence, is next refuted.

2. As the mirage seems to the ignorant to be water, but proves to be a lie, when one approaches and examines it; so, when there are none who, by the help of *Arul*, can understand *asattu*, it will appear to be true and profitable. Because this *asattu* has no *arivu*, it can neither see nor understand any thing. Therefore, examine and see that *asattu* has no intelligence.

The propositions, that the world is a lie; that it is void of intelligence; that, until one comes to view it in the light of *Arul*, it will appear a truth, but, when seen by the help of *Arul*, will become a lie, are supported by the analogy of the mirage.

The next stanza treats of the nature of the soul, in reference to those who think that they are *Sivam*, which is *sattu*.

3. The following is what *Paramēsuran* (பரமேசுவரன்), God, taught to [his *Satti*] *Īsupari* (ஈசுபரி). That which understands *sattu*, which is spiritual, and *asattu*, which is corporeal, is the soul. Now the soul is not *sattu*, which is spiritual, nor *asattu*, which is corporeal; nor is it the result of the union of the spiritual and the corporeal. When undeveloped, it exists not like the spiritual; and when developed, it does not exist like the corporeal. But it exists united with both. How is the soul manifested? It is manifested [or developed in union with *sattu* and *asattu*], just as the fragrance of the lotus exists, pervading the flower. By its union with *sattu*, it becomes [or appears as] *sattu*; and by its union with *asattu*, it becomes *asattu*. Therefore, the soul is styled *sath'-asattu*, both *sattu* and *asattu*.

As there is no fragrance without the flower, so the soul cannot appear [or become manifest] alone. As the fragrance exists as the natural property of the flower, so the soul exists as the natural property [or inhabitant] of the body.

The proposition, that the soul cannot exist alone, is supported by the analogy of the fragrance and the flower.

The next stanza replies to those who ask how the soul can be *sath'-asattu*, and yet neither *sattu* nor *asattu*.

4. When disease attacks one, he becomes deranged, but, by the application of appropriate medicine, his mind becomes clear; therefore, thou who possessest a changeful understanding, canst not be that *sattu* [unchanging Deity]. Then, is not the soul *asattu* [meaning, here, the soul's organism]? No, it is not *asattu*. For that *asattu*, without thee [soul], can neither know, nor experience, the proper fruits of thy good and evil deeds, which thou hast known by thine understanding, hast performed, and hast gathered [for future use]. Therefore, thou art neither *sattu* nor *asattu*, but *sath'-asattu*.

One sometimes loses his reason by excessive hunger; but on eating he regains his usual understanding. God is a being who possesses an unchangeable understanding; and, since thou art one who possessest a changeful understanding, thou art not God.

The same subject continued.

5. *Agnagnānam* (அஞ்ஞானம்) [= (பாசஞ்ஞானம்) *pāsa-gnānam*, organic understanding, or the perceptive power of the *Tattuvam*] cannot be developed in possession of the *gnānam* of Sivan, who is *sattu*. Because this *agnagnānam* is a lie, and is corporeal [an organism from *māyei*], it cannot be a development from *Sivam*. But this *pāsa-gnānam* is developed in possession of *pasu-gnānam* (பசுஞ்ஞானம்), the natural understanding of the soul. When does the pure understanding of Sivan exist? It exists from eternity, coëxistent with Deity, like the cool sea, the water, and the salt. How long has *pasu-gnānam* existed? This, also, is eternal, coëtanous with the soul.

This illustration may be thus given: the water is coëtanous with the sea, and the salt with the water; so, soul is coëtanous with Deity, and *pāsam* [the primordial envelope of the soul] is eternally coëxistent with the soul. Here, the sea represents Deity; the water, the soul; and the salt, *pāsam*.

As salt cannot exist in the sea except in union with the water, so *pāsa-gnānam* has no connection with *Siva-gnānam*, except as it stands connected with *pasu-gnānam*.

The proposition, that *pāsam* has no connection with Deity except as it comes in connection with the soul, is supported by the analogy of the sea, the water, and the salt.

VIII.

EIGHTH SŪTTIRAM.

The Way in which Souls obtain Wisdom.

SŪTTIRAM.—When God, who operates within as thy life, comes as a Guru, and teaches thee that thou hast forgotten thy real nature, having been brought up with the hunters, the five Perceptive Organs, and explains [to thee] the three stages which thou hast performed in a previous birth, viz: *sarūthei*, *kirikei*, and *yōkam*, and causes *gnānam* to spring forth—when he comes in kindness to instruct thee, then thou [soul], having left thy former state of darkness, and escaped from *tirōtham*, and, in the form of *gnānam*, passed into union with *Arul*, wilt exist forever in perfect union with God.

COMMENTARY.

God, as a Guru, gives instruction in *tavam* (தவம்), ascetic duties.

1. Let those who have always performed the *tavam*, ascetic duties [i. e. those who have regularly gone through the three stages] of *sarithei*, *kirikei*, and *yōkam*, and who have enjoyed the three subordinate states of bliss [the three lower heavens], viz: *sālōkam*, *sāmīpam*, and *sārūpam*, which are the rewards, respectively, of the three stages which they have passed through—let them utterly renounce whatever they have attained in those states of bliss; and then shall they be born [on earth] in those desired conditions which their respective courses of penance deserve, and shall obtain *Siva-gnānam*. Such is the firm decision of those who have studied the *Vētham* and the *Ākamam*, after having duly examined the matter.

The possession of the pleasures of the lower heavens, obtained by the performance of sacrifice and other ceremonies, is not *mutti*, final liberation and beatitude. *Mutti* is obtained, when the two *vinei* (இருவினே), courses of good and evil acts, have been completed, and their fruits eaten.

2. As with one who eats when he is hungry, and is for a short time satisfied, and then becomes hungry again, such is the case of one who, by the performance of *yākam* (இயாகம்), sacrifice and other ceremonies, imposed by *kanmam*, obtains the pleasures of *sālōkam*, etc. He must return to this world, where he may become possessed of the wisdom which he before barely approached, when he had dissipated his native ignorance by means of the penance he performed in former births. This is the point where the merit and demerit of his former deeds, which adhere to him, are balanced, so that they can be cancelled at once. Hence, one must secure liberation by first attaining to the stage of *gnānam*.

NOTE.—The fourth and last stage of Hindū religious life is called *gnānam*. It is here that *Siva-gnānam*, divine wisdom, is attained. The soul is supposed to have reached, in some former birth, the borders of this stage. Hence, after having ascended to some of the upper regions, to enjoy what it has earned, or to eat the fruit of its good deeds, it again returns to earth, where alone merit can be secured, to resume that course in which alone it can obtain true

wisdom, and, at last, complete liberation from the bondage of the Tattuvam. The cancelling of the *kanmam*, the balancing of good and evil deeds, the eating of the fruit of the two *vinei*, and the like, involve the principle that all the demerit of evil deeds must be suffered, and all the merit of good deeds be enjoyed, and that, in accordance with this, one's course of life and action is determined by his previous course, which constitutes a part of the "eating the fruit of former acts." A specific evil is never cancelled by being counter-balanced by a greater good. The fruit of that evil must be eaten, and also that of the greater good. The two *vinei*, the two courses of action, must be run through.

The next stanza shows how God instructs the three classes of souls, which are denominated *Vigngnānakalar*, *Pirālayākalar*, and *Sakalar*.

NOTE.—The *Vigngnānakalar* are those enlightened souls which remain under the influence of only *ānava-malam*. Such have risen above the influence of their senses, indeed of their whole material organism, which they still inhabit, and have satisfied the demands of *kanmam*, or have eaten the fruit of all their own proper acts. Only their original sin, or that source of evil which was always attached to the soul, called *ānava-malam*, still adheres to them.

The *Pirālayākalar* are such as are still under the influence of two *malam*, *ānavam* and *kanmam*. They have advanced far in the system; and have risen above the influence of their senses and other organs. They have escaped from *māyei*, or *māyā-malam*, the source of those organs.

The *Sakalar* are souls which are still entangled in the three *malam*, *ānavam*, *māyei* and *kanmam*. Yet these may have entered the proper way of life, and may, therefore, receive divine instruction.

3. Whenever the *Vigngnānakalar* come to understand God who exists within, and gives intelligence to them, having arrived at the position which is suited to the removal of the obscuring power of *pāsam*, true wisdom will spontaneously spring up to them. To the *Pirālayākalar*, which are yet entangled in *ānavam* and *kanmam*, God Himself will come as *Teva-Kuru* (தேவகுரு), the Divine Guru, and will stand within them, and instruct them. To the *Sakalar*, which are united with their three *malam*, *ānavam*, *māyei* and *kanmam*, and which are destitute of true wisdom, God will come in the form of a *mānisha-kuru* (மானிஷ்குரு), human Guru, and will establish them in *sarithei*, *kirikei*, and *yōkam*, and will afterwards bring them into true wisdom [or establish them in the stage of *gnānam*].

The next teaches that no other books than the *Vētham* and *Ākamam*, are true *Sāstiram*.

4. Souls understand nothing except as they are made to know; for the deeds they have formerly done, will afterwards flow on and enshroud them [in ignorance]. But those who reject the irregular *Sāstiram* as no *Sāstiram*, and embrace and understand the *Vētham* and *Ākamam*, as the true *Sāstiram*, which were given by *Sakanāthan* (சகநாதன்), the Universal Lord, who is full of grace, shall attain *mutti*, liberation, in the bodies they then possess.

The fifth stanza teaches that the form of the *Tēva-Kuru* is not one developed from *māyei*, like the human body, nor a *mantira-tēki* (மந்திரதேகி), form constituted a divine abode by means of *mantiram* [like an idol].

5. Who could know Sivan existing in his own invisible, spiritual nature, were he not to reveal himself in his three forms? God, thus known, is like the breast-milk which is as yet unsecreted [or apparently non-existent], and like the tears of those who wear jewels [young females], and like one's image which he sees reflected in the water.

God appears in the form of *gnānam*, in the case of the *Vigngnānakalar*, just as the blood is developed [or transformed] into breast-milk.

The case of tears [not as yet manifest in the eyes of those who wear jewels] which are called forth by love and beauty, illustrates the case when God, taking the form of *gnānam*, stands as the *Tēva-Kuru* before the *Pirālayākalar*.

The image in the water represents the case of God's coming to the *Sakalar* [as a Guru] in a divine body, formed like their own.

The proposition, that one may see Sivan as an embodied being, though a spirit, is supported by the analogies of the breast-milk, the tears, and the image in the water.

The next stanza refers to the excellency of the course of instruction in *gnānam*, and to the soul's entanglement and liberation.

6. He who has seen the truth, having discriminated what is false, who regards the Perceptive Organs, which are false, transitory, and diverse in their functions, as something different from the soul's own proper form [or permanent habili-

ments], and who considers and understands the way in which the soul exhibits the several forms [or functions] of the Perceptive Organs, just as the *padikam* (படிகம்) [lit. crystal], prism, shows the five radical colors—he, being distinct from these organs, will become a *tēvam* (தேவம்), god, a servant to Sivan who is truth.

The soul does not operate through the Perceptive Organs, except in connection with Sivan.

The doctrine, that the proper form of the soul is not that of the Perceptive Organs, and the reason of the difference, which is, that those organs are *asattu*, false and transitory, are set forth in the figure of the prism and the five colors.

He who has seen that he is something different from these organs, will no longer exist as *pasu-karanam* (பசுகரணம்), a mere soul, but will exist as *Siva-karanam* (சிவகரணம்), one possessing the intelligence of Sivan; and at death will be established at the divine foot.

7. The soul, which has been like a flood of water dammed up, having come to understand, by the proper means of knowing, the Perceptive Organs which have confined it, and escaping from them, will not be born again; but, like the river which has broken through its embankments, and passed into the billowy ocean, it will become united with the sacred foot of the incorruptible Sivan.

Were the river, which has passed into the ocean, again to return to its bed, it would be salt water; just so, were the liberated soul to be re-united with the Perceptive Organs, it would not be, as before, *pasu-karanam*, but *Siva-karanam*, one possessed of divine intelligence.

The proposition, that the soul, freed from the Perceptive Organs, will be forever united with Sivan, is supported by the analogy of the river-water which has passed into the ocean.

Explanation of the way in which souls unite with Sivan.

8. If Sivan constitutes all forms [or organic beings], then there can be no other eternal being to be associated with him. If he exists dissociated from all forms, then he even ceases to be God, becoming now an inhabitant of one place, and then of another. Therefore, he is the all-pervading. Should we not, then, see God? The other members of the

body, unlike the eye which sees all forms, can see nothing ; so, it is not those who possess the eye of the mind, who can see [God], but those who have the eye of *gnānam*. As the eye has no power of vision when covered by a film, but, as soon as the film is removed, can see ; so, when he shows his sacred foot [when *Arul-Satti* shines], then it [the eye of *gnānam*] can see him.

Though the *malam*, which adhered to the soul previous to one's instruction in *gnānam*, should again return, and cleave to it, still, since they were once removed by instruction in *gnānam*, and were again united [with the soul], there is profit in it.

9. Sivan, who, unperceived by thee, stands as life to the soul, and shows it favor, will make thee see that thou art not one of the Perceptive Organs, but something different. While he thus instructs [the soul], one does not leave the five Perceptive Organs, and become united with Sivan. Neither does one immediately leave these organs, on having eaten and exhausted his *pirāratta-kanmam*, stock of acquired merit and demerit. As moss, floating on water, when a stone is thrown in, will be separated [for a while], so *āṇavam* and *kanmam* will leave thee. Do thou, therefore, consider the way in which that which so darkens the soul, leaves and returns ; and be thou freed from it all by Sivan, who will never leave thee. When one becomes associated with the sacred *Arul* of Sivan, *āṇavam*, *māyei* and *kanmam* leave him ; but when he is removed from *Arul*, those *malam* return, and attach themselves to him.

This position is supported by the analogy of the water and the moss. When a stone is thrown into a tank covered with moss, the moss is separated, but immediately comes together again on the waters becoming quiet.

IX.

NINTH SŪTTIRAM.

The Purification of the Soul, or the Manner in which the Soul is freed, by the Eye of Gnānam, from the Process of Eating the Fruits of Kanmam.

SŪTTIRAM.—To stand and see, by the divine *Arul*, Sivan, who can be known neither by *pasu-gnānam*, the intellect of

the soul, nor by *pāsa-gnānam*, the understanding had through the corporeal organs, is the desired position. Therefore, search, by the eye of wisdom, into the way in which God stands in thee. When one, thus searching for God, is liberated, saying that *pāsam* is like the devil-car [mirage] which moves so swiftly that one cannot ascend it, then Sivan will be as a cool shade to him who has wandered in the burning sun. [This will be experienced] when he has pronounced, as directed, the celebrated *pañcākkaram*, five-lettered formula.

COMMENTARY.

Since one cannot know himself except through *Siva-gnānam*, and since Sivan transcends the reach of thought and speech, so that he cannot be known except by the aid of his own *gnānam* [= *Arul*], therefore, one must first become pure [liberated], by a vision of Sivan, through *Siva-gnānam*, and then he can see himself also.

1. When one examines the several parts of his organism, which he has hitherto considered to be himself, such as bones, nerves, pus, phlegm, etc., he cannot determine which of them he is. If one examines in a discriminating way, and yet neither sees Sivan by the aid of his *Arul*, nor knows himself, what thing can he know to be real or useful?

Hence, he will learn to say that this is vain and useless. Therefore, God transcends the reach of thought and speech.

Since one, without the *gnānam* of Sivan, cannot properly understand any thing, either by *pāsa-gnānam*, or *pasu-gnānam*, perception, or reasoning, therefore, when the soul comes to understand by the aid of *Siva-gnānam*, it will exist in the form of *gnānam*, and be pure [or freed from its organic entanglements].

2. The eye, which points out all things, cannot see itself, nor can it see the soul which enables it to see. And the soul, which enables the eye to see, cannot see itself, nor Sivan who stands showing things to the soul. He stands concealed, as a thief, while the soul is trying to see itself by its own powers. Therefore, examine into the way in which he thus exists in thee.

When the soul becomes freed from its three *malam*, *ānavam*, *māyei* and *kanmam*, it will then exist in its own proper form.

3. Will not Sivan, who is not subject to the three *kunam*, viz: *rāsatham*, *tāmatham* and *sāttuvikam*, nor to the three *malam*, who ever exists in his own imperishable form of happiness, and who is incomparably superior to all other beings—will not he come as the *arivu*, understanding, of the soul, which, wonderful to say, will never leave it, and, in a manner far transcending the rules of logic, reveal himself? He will thus reveal himself. Then the soul will be free from the control of all the Tattuvam.

Some ask how it is that the soul, when it assumes *Siva-Rūpam*, Sivan's Proper Form, can appear as Sivan, without becoming *Sivam*? Though the soul is developed in the form of truth [Deity] yet it does not possess either the wisdom or the power of Deity.

4. When thou comest to know that every thing which can be pointed out and known as this, etc., is a lie, then thou wilt immediately understand that whatever else now exists, is *Sivam*, which is truth. Thou who art designated by the expression: this is he, art not that *Sivam*, though thou art united with *Siva-Rūpam*, hast become pure, hast learned that *asattu* is *asattu* [material organism], and art freed from its influence. Therefore, become a servant [a *tēvam*] to Sivan, bear his likeness, and, by his *Arul*, stand free from *asattu*. This is what is meant by being freed from *asattu* [the entanglement of one's organism], and assuming one's proper form.

When the soul comes into the possession of *Siva-Rūpam*, and becomes a pure one, the [original] nature of the soul no longer exists.

5. The way in which one renounces all visible things, saying: not these, not those, and takes the form of Sivan who shows [these things]; and one who searches out and knows God who pervades all worlds, and operates in the soul—the way in which, by the help of the good Guru, it [the soul] escapes from the three *malam* which have adhered to it from eternity—this way is like that of the snake-charmer, who, by the power of his meditation, assumes the form of *karuḍan* (கருடன்), and removes the poison from the bite of a snake. In this case, the disciple may consider that he himself is he [Sivan].

When the disciple attains *Siva-Rūpam*, his *malam* lose their hold upon him.

This proposition is illustrated by the statement that the poison of the snake-bite will be removed when the operator, by his meditations, has attained the form of *karuḍan*.

NOTE.—*Karuḍan* is the eagle-form vehicle of Vishṇu, and is considered as the sovereign of the feathered race, and the destroyer of serpents. To assume, spiritually, the form of *karuḍan*, and thus be able to control the venom of serpents, is considered to be one of the most difficult attainments of the wonder-working *mantra*-practitioners.

Respecting the *pañchākkaram*. The soul takes the form of whatever it meditates on; therefore, when, by the use of the *pañchākkaram*, it meditates on *Sivam*, it comes to possess its form.

6. When one understands the way in which the soul becomes the servant of Sivan, by means of the *pañchākkaram* [how to worship Sivan in the use of the five mystic letters]; when, by the same letters, he performs *pūsei* (பூசை) [*pūjā*], in the region of the heart, to Sivan who is within him; when he performs, by those letters, *Omam* (ஓம்), burnt-offering, in *mūlāthāram*, the lower part of the abdomen; and when he obtains *gnānam*, and exists between the eyebrows—then the soul becomes *Siva-gnāna-sorūpi* (சிவஞானசொருபி), one embodied in the *gnānam* of Sivan, and there ever remains his servant.

The proposition, that, when the soul comes thus to understand the nature of the *pañchākkaram*, the world which is destitute of *gnānam*, will cease to live [or will no longer affect the soul], is supported by tradition.

Unless the soul gets such a view of Sivan as to enable it clearly to understand him, it will not become liberated.

7. If one sees Sivan in himself, just as he may see the invisible *Rāku* (இராகு) and *Kēthu* (கேது) [eclipsing planets = the nodes] in the sun and moon when eclipsed, that Sivan will become the soul's eye; that is, when the soul sees Sivan, his *Arul* stands as the eye, and sees [enables the soul to see]. The way in which Sivan stands as if he were not different from the soul, and yet manifests himself, is like fire appearing from the wood in which it was latent. When

the wood is rubbed, the fire, which was previously in it, will appear; so Sivan will appear to the soul, without being separated from it. When God is thus manifested, the soul will be [to Deity] like iron in the fire, when the common nature [or appearance] of the iron has departed, and it has assumed the form [appearance] of the fire. Then the soul is subject to God, just as the iron is to the fire in which it has been placed. If thou repeatest the *pañchâkkaram*, thou shalt be thus united with Sivan. Therefore, unceasingly pronounce the five letters.

The proposition, that if one thus pronounces the five letters, he shall see Sivan, is supported by the analogy of *Râku* and *Kêthu*, seen in the sun and moon.

The proposition, that Deity exists in the soul, undistinguishable, is supported by the analogy of the wood and the fire.

The proposition, that the soul may become united with Sivan, and exist in his likeness, is established by the analogy of the iron in the fire.

If one offers the invisible [spiritual] *pūjâ* in the lotus-flower of his heart, he will be freed [from his bondage], and take the form of *gnânam* [be embodied in *gnânam*].

8. The hollow stalk to this flower of the heart is eight fingers' breadth [six inches] in length, rising from the navel, and is composed of thirty-one Tattuvam, viz: those from *piruthuvi* to *māyei*. *Māyei* is the receptacle of the flower. *Sutta-Vittei* [*Ruttiran*, the first of the *Siva-Tattuvam*] is the flower, having eight letters as petals. The form for these is composed of the following *kalei*, viz: *nivirti*, *pirathittei*, and *vittei*. In the seed, at the top of this lotus-flower, are two *Siva-Tattuvam*, viz: *Sathâsivan* and *Mayêsuran*, who have, respectively, the forms of two *kalei*, namely, *sânti* and *sântiyâ-thâthei*. The part next above is the proper form of *Nâtham*; and in *Nâtham* is *Vintu-Satti*. Sivan, who is in the form of *gnânam*, remains firm in *Vintu-Satti*. Do thou, therefore, meditate on him thus situated within, and be united with him.

As there is here given specific direction to perform internal *pūsei*, it is inferred, according to the rule of exception, that one may also perform external *pūsei*, if desired. Hence, the two kinds of *pūsei* are desirable.

NOTE.—This fanciful representation of a portion of the human organism by the lotus-flower, springing from the navel, and blossoming in the heart and higher regions of the body, is very common in India, though variously exhibited. The terms here used, and the whole figure, will be readily understood, by reference to the *Tattuva-Kattalei*, the preceding article in this volume.

X.

TENTH SŪTTIRAM.

Respecting the Way of removing the Three Malam, viz:
Āṇavam, Māyei and Kanman.

SŪTTIRAM.—Sivan exists in the soul, as if he were the soul itself; so the soul may exist, as it were, one with Sivan. Then it will see how it is, that all which it before called its own action, becomes Sivan's action. Then *āṇava-malam*, *māyā-malam*, and the irresistible *kanmam* which produces fruit to be eaten, will cease to be [or cease to exert any influence on the soul].

UREI.—When the soul comes to be as one with Sivan, to walk in his ways, and to cease to say: I have done it, others have done it, etc., then *Arul-Satti* will be its support.

COMMENTARY.

While the common understanding of the soul continues to live [operate], it is never exempt from the influence of the *malam*; and while it thus lives, the soul itself must live in the form of the several *malam* [or in their garb]. It is, therefore, necessary that the soul leave its native understanding, and take the form of Sivan.

1. Those who are prompted to say: I have done this to one, and he has done this to me, etc., are still in possession of their common native understanding, which is adapted to investigation. Therefore, when one comes to the position in which he ceases to say: I am chief, then Sivan will exist in that soul, as if he were the soul itself. Those who are each prepared to say: there is nothing which I can ascribe to myself, but all things are the work of Sivan—all those who are thus under the influence of *Siva-gnānam*, Sivan will bring to his sacred foot; and he will stand so united with each soul, that the common understanding of the soul will cease to

exist, and he will claim that all the operations of the soul are his, and that whatever is done to the soul, is done to him.

The *kanmam* will not continue to rise upon those who are prepared to say: even the Perceptive Organs are not ours, and: we are not our own, and: our own acts were performed by Sivan.

2. Stand firm, and say: the Perceptive Organs are not myself; the going forth of these organs to the objects of sense, is not my action; I have no property in myself, I am the servant of Sivan. Do thou, also, say that Sivan is united with whatever body thou assumest; and that all which thou doest, is done by Sivan. He will then give thee the fruits of thy former deeds; but those *malam* shall not afterwards rise upon thee.

Sivan is not partial; there is no action but what he affects, and, through him, *kanmam* will cease to arise upon the soul.

3. It is God's prerogative, to encourage and save those who resort to Him; therefore, He will surely save such as come to Him; and, while He will not save those who do not resort to Him, yet He bears no ill-will towards them. These servants who resort to Him, He will clothe in His own image; but others who do not come to Him, He will cause to eat of their own doings. Therefore, those who faithfully examine into this matter, shall not be re-visited with their former *kanmam*.

The *sanchitham*, process of gathering merit and demerit for future eating, will be stopped by the proper course in *gnānam*. *Pirārattam*, the *kanmam* already accumulated, must be eaten. *Ākāmiyam*, the sowing for a future crop of good and evil, will not take place with the *Gnānis* [those who have attained to the stage of *gnānam*].

4. If one weighs, and puts into a vessel, a certain quantity of asafoetida, and then removes exactly the same quantity by weight, the smell of it will still remain in the vessel; such is *pirārattam*, the lingering results, to be experienced, of the former deeds of the *Gnāni*. These results attach themselves to the body which he inhabits. He cannot avoid these fruits of his own doings, he must eat them. Though this be so, yet the *Gnāni* will not again be so entangled as to be sub-

ject to any influence consequent on his present course, as he was before, when he received according to his former doings, and had a body adapted to such experience. For such a *Gnâni* has come into the very form [or image] of Sivan, and, therefore, understands as one possessing *Siva-karaṇam*, the nature of Sivan.

Men of wisdom will not be entangled in the objects of sense, nor infatuated by them.

5. They who examine and understand *Pathi*, *Pasu* and *Pâsam*, and who think that there is no shade [no consolation for the soul] except the shade of the sacred foot of Sivan, though they take notice of the objects of sense, yet are not infatuated by them, nor disturbed in their spiritual heroism; and they never leave that sacred foot.

NOTE.—Such persons are above the world, unaffected by the circumstances around them. They are compared to Rishis, who, “though they sit in fire, yet have the power of resisting its influence, so that they are not burned by it.” And, “like the horseman who drives his well-trained horse, they pass on undisturbed in their spiritual heroism”—their high devotions.

Mâyei and *kanmam* will have no influence over *Gnânis*.

6. Those who can discriminate, and say: this is the nature of *sattu*, truth [Deity], and this, the nature of *asattu*, untruth [material things], and who do not estimate things by their native understanding, but by the wisdom of Sivan—they will no longer relish any thing proceeding from the influence of *ânava-malam*, they will cease to feel the influence of *mâyei* [=bodily organs developed from *mâyei*], which will recede, just as darkness flees before the rising sun. They will be always united with Sivan, and ever exist in his form.

As darkness cannot stand before the sun, and as the lamp shines not in its presence, so *ânava-malam* will disappear from the *Gnâni*, and *mâyei* will cease to influence him.

The proposition, that *pâsam* [= the three *malam*] will not affect one who stands in *gnânam*, is established by the analogy of darkness fleeing before the sun.

The proposition, that, when *gnânam* is withdrawn, then *pâsam* will rise in its influence, is confirmed by the analogy of darkness rising on the departure of the sun.

XI.

ELEVENTH SŪTTIRAM.

The Way in which the Soul unites with the Foot of Deity.

SŪTTIRAM.—As the soul enables the eye, which has the power of sight, to see, so Sivan looks upon the soul, when it has escaped from the control of its body, and become pure, and shows himself to it. In this way he gives his sacred foot to the soul, so that it will never cease to love.

UREI.—As completely liberated souls, freed from the control of sense, and standing in *Arul* as their support, see [God]; so, if those who are still in the body, but have risen above the influence of the Perceptive Organs, take their stand in *Arul*, they will become free, living souls. Then they will know Sivan by experience, and become closely united with his sacred foot.

COMMENTARY.

The liberated soul and Sivan have the same form. Though they are inseparably united, yet the soul is the servant of Sivan; and, in their union, they constitute *attuvitham*, unity in duality.

1. The soul, which cannot apprehend all the five objects of sense at once, but perceives them as it comes in contact with them separately, can apprehend them at once by the help of Sivan, who stands, as it were, as the five Perceptive Organs. Therefore, that which apprehends the objects of sense one by one, is the soul. But Sivan sees and understands all things at once.

The same subject continued.

2. When the soul has become as one with Sivan, being united to his sacred foot, and understands as one [with him], it has pleasure; and when it sees and understands their oneness, which he [Sivan] shows, it has great pleasure. Then Sivan, who has become the *gnānam* [= *arivu*], understanding, the *gnāthuru* (ஞாநஞ்), soul, and the *Gnēyam*, Deity [or the seeing, the seer, and the thing seen], will show himself every where present, and in union with all souls. He will perceive the thoughts of all who think, by the eye of his *Arul*, with whom he is ever united.

The next stanza explains the mode of Sivan's existence, in reply to those who ask, whether, if Sivan fills all space, every one should not see him.

3. Though the sun should come and stand before the blind, yet they cannot see—it will be to them as the darkness of night. Just so Sivan stands unseen by those who are entangled in *pâsam*, though he fills all space. To those who show themselves worthy, and love him, Sivan will give the eye of *gnânam*, and by it remove the snares of *pâsam*, just as the sun opens the lotus-flower, when it is in a state to be thus affected.

How the *malam* are removed from the liberated soul.

4. As the moon, by its beams, dispels the thick darkness, so Deity, which has been from eternity connected with the soul, will, by its grace, its *Arul-Satti*, remove *ânavam*, and the other *malam*. As the magnet attracts iron, and brings it under its control, so will Deity draw the soul, and bring it under its control. While so operating, Deity will have neither action nor passion.

In the state of bliss, no one of the three eternal entities will perish, but they will exist as before; yet they will exist without action—quiescent.

5. Did the soul perish [as an individual being] on taking Sivan's form, and becoming united with him, then there would be no eternal being to be associated with Deity. If it does not perish, but remains a dissociated being, then there will be no union with God. But the *malam* will cease to affect the soul; and then the soul, like the union of salt with water, will become united with Sivan as his servant, and exist at his feet as one with him.

The next stanza gives an explanation of the deliverance which is here attainable, and of that which is final.

6. The intensity of the sun's light is lost on its entering a cloud; but when it escapes from the cloud, the heat and light are everywhere felt again. Just so is it with the light of the soul's understanding: it is for a while obscured by the body which is formed from *mâyeyi*; but as it accomplishes its *pirâratta-kanmam*, the eating of what it had previously sown and gathered, it escapes from the *malam* which had obscured it, and which it was compelled to eat, and eventually shines forth in union with Sivan.

XII.

TWELFTH SŪTTIRAM.

How Sivan, who surpasses the Powers of Thought and Speech, may be thought of, seen, and worshipped.

SŪTTIRAM.—Do thou thus remove the three *malam*, which prevent thee from uniting with the glorious strong foot, which is like the red lotus. Having so removed the three *malam*, join those who are the freed ones of Sivan, and, looking on the sacred bodies of those who have escaped from worldly delusion, and abound in love to Sivan, and also on Sivan's temples, as Sivan himself worship thou them.

COMMENTARY.

Gnānam cannot exist where the three *malam* are [or where they influence the soul]; therefore, the *malam* must be removed.

1. Do thou shake off these three, viz: *kanma-malam*, which adheres to thee under the form of merit and demerit; *māyā-malam*, which [in the form of the Tattuvam] as *pīruthuvi*, etc., obscures the soul, and causes it to receive a lie for the truth [or to be deluded with worldly matters]; and *ānava-malam*, which makes the soul satisfied with those things which should be regarded as false. The true *Gnāni* cannot be in union with these three *malam*.

The soul takes the character of its associates, just as any thing brought into contact with powdered saffron, takes its color.

2. Those who are entangled in *pāsam*, and who are without *Arul*, will make those who associate with them forget the truth, and cause them to fall under the influence of *malam*. But true *Gnānis*, who separate themselves, as far as possible, from such as are destitute of the beauty of *gnānam*, who associate with the devotees of Sivan, and who have the understanding of *Siva-gnānam*, will not experience further accumulation of *malam*.

Sivan shines in those who possess the divine form [the true *Gnānis*]; therefore, they should be worshipped as Sivan.

3. Sivan desires that all should know him, and gives his divine form to his pious ones, and graciously comes forth as the life of their souls, in order that they may understand every thing by him. Therefore, he reveals himself in his pious ones who know him, as ghee in curds. But in those who are entangled in *pāsam*, he remains unseen and unfelt, as ghee in milk.

The principle on which the sacred temples may be worshipped.

4. The *Siva-Lingam* is a *mantira-mūrttam* (மந்திரமூர்த்தம்), visible form composed of *mantiram*. Therefore, will not Sivan, who exists in all visible forms, and yet is different from them, appear in that form [*Siva-Lingam*] as his sacred body, just as fire, which exists everywhere diffused in wood, as if it were not different from it, will, when the wood is rubbed, become visible? He will thus appear to the *Gnāni* who stands in Sivan's form, and sees him.

Respecting the performance of *pūsei* [worship] to Sivan.

5. He is not the body, etc., which are things that are distinguished and set aside, by saying: this is not he, that is not he; nor is he the soul, which is distinguished from the body, and other things, by the same process. But he exists in both equally, and causes them to operate. Therefore, all things are the property of Sivan. He pervades the *Siva-Lingam*, so as not to appear as any thing different from it. Therefore, love him [as seen in that form], and perform *pūsei* to him.

The *kanmam* will not lose their hold on any one, except by the worship of Sivan.

6. When one does any thing, he cannot [while under the influence of *kanmam*] avoid saying: I have done this, or: others have done it. Therefore, unless that *kanmam* be removed, true *gnānam* will not mature. But when one examines, by the help of the *gnānam* he has, in order to the removal of *kanmam*, and worships Sivan, then the light of Sivan will shine in him. Therefore, do thou, with desire, worship, looking upon the devotees of Sivan, and the *Siva-Lingam*, as one [as equally the forms of Sivan].

Thou shouldst worship, looking on Sivan, the Guru, and the *Sāstiram*, as one.

7. When Sivan, who is he who exists as the life of all souls, shall embrace, in his mind, souls which are under the influence of but one *malam* [the *Vigngnānakalar*], while in his proper position in them, then they will experience no further births. When he shall look, with his sacred eyes, upon those which are under the influence of two *malam* [the *Piralayākalar*], but in which Sivan has shone, then to them will there be no other birth. When Sivan comes as the divine Guru to the *Sakalar*, which are subject to the three *malam*, but in which the light of Sivan has shone, and when he embraces them in his sacred mind, and looks upon them with his sacred eyes, and instructs them in the sweet *Sāstiram*, then they will experience no other birth.

The origin of this work.

8. Sivan, through his chamberlain *Nanti*, revealed to our lord *Sanatkumāran*, in consequence of his high devotion, the *Gnāna-Nūl* (ஞானநூல்), System of Sacred Science [the *Ravurava-Ākamaṁ*]. *Meykaṇḍān* [a Guru of the third generation from *Sanatkumāran*], who has embraced in his mind the twelve Sanskrit *Sūttiram* of the *Gnāna-Nūl*; who worships Sivan; who distinguishes and renounces *asattu* as such, and who perceives *sattu*;—he translated these stanzas into Tamil. And now, that the inhabitants of the earth may understand these doctrines, they are here explained [in the commentary] in a logical form, by means of *paksham*, propositions; *ēthu*, reasons; and *tiruttāntam*, proofs [or conclusions].

Siva-Gnāna Pōtham is ended.